

A 21st Century Protestant Historicist Commentary of the Book of Revelation

By The Southern Israelite

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A Defense of Historicist Eschatology: An Introduction

Eschatology is the study of Biblical Prophecy and the development of World History and Politics concluding with the Final State of Man's existence. This study is one of the most influential set of ideas on the face of the Earth and seeing there is so much confusion and error regarding this subject, which said errors have devastating consequences to society and world politics in general, I am now compelled to give a complete consideration on this topic.

I have steered away from these issues for a while because of some problems in my own understanding of these things but with the help of a few brilliant men, Edward Bishop Elliott, Sir Isaac Newton, Francis Nigel Lee, J. Parnell McCarter, Don Preston and Joshua Poore, I now feel comfortable constructing a complete Eschatological Platform for our new nation to guide us in the years to come.

Let us examine the historic schools of Prophetic Interpretation:

Historicism

Historicism is the eschatology and the understanding of prophecy developed in the Protestant Reformation. Steve Gregg states in his well-known work *Revelation: Four Views*,

“an abbreviated list of the luminaries of the past who took this view would have to include John Wycliffe, John Knox, William Tyndale, Martin Luther, John Calvin, Ulrich

Zwingli, Philip Melanchthon, Sir Isaac Newton, Jan Huss, John Foxe, John Wesley, Jonathan Edwards, George Whitfield” (pg. 34)

The quotation keeps going but I thought that part would be enough to solidify that if anyone rejects Historicism they have effectively rejected the Protestant Reformation.

Historicism sees the book of Revelation as a symbolic explanation of Church History from the first century all the way to the Second Coming of Messiah and the Final State with the main theme being the true congregation's fight and ultimate victory over the Roman Papacy. Some of the more essential tenants of Historicism are the following:

1. That the Roman Papacy is the Antichrist.
2. The fulfillment of the Seventy Weeks Prophecy in the first Century.
3. The Day-Year Principle.
4. That the Great Tribulation and the fulfillment of Yeshua's prophecies in Matthew 24 were fulfilled in 70 A.D. with the destruction of Jerusalem.
5. That the Whore and the Great City is the Roman Papacy
6. That the end of the Levitical priesthood, the divorce of Ethnic Israel for the rejection of Messiah and thus the conditionality and termination of the Temple promised to the Jews in Ezekiel.
7. That the kingdom of Elohim is not a rebuilt Jewish theocracy but a spiritual kingdom of the elect of both Jews and Gentiles around the world.(Calvinism necessarily inferred)
8. That just as the symbology in Daniel had literal historic fulfillment so shall the book of Revelation.

9. The date of authorship to Revelation can be either an early Pre-70 A.D. or a later date. (I personally hold to an early date due to my view of the Seventy Weeks prophecy)

Historicists range in their views of the millennium from Post-Mil, A-Mil and Historical Pre-Mil(Not to be confused with Dispensational Pre-Mil). I am messianic and so I have made some additions to this being that avoiding the Levitical feasts is an *ipso facto* admission of full Preterism; an argument I put to Ken Gentry himself who was unable to answer me.

In conclusion, the Historicist view of Prophecy bore the fruit of the Protestant Reformation, the development of modern Science and Technology, the most Enlightened, Powerful and Educated countries to ever exist comprehending the British Empire and the creation of America from the 17th to the beginning of the 20th Century.

The Historicist position stands in contrast to the Futurist Scheme and the Preterist Scheme.

Futurism

The Futurist eschatology sees the book of Revelation as mostly to be fulfilled in the Future. This is so because of the historic Ebionite foundations of this scheme. The Ebionites were one of the original Jewish messianic sects who rejected Paul and most of the New Testament as a gross Roman conspiracy against the Jewish people to supplant them under Greco-Roman hegemony. And thus the last 2000 years have been pretty much a waste of time with the creator standing idly by while this Greco-Roman conspiracy fulfills its dominance over the Earth. Strangely, this scheme was popularized again during the Reformation period by a Jesuit Priest named

Francisco Ribera who did so specifically to reject the notion that the Papacy was the Antichrist. This scheme generally supplants New Testament Hermeneutics to the emotions of Jews reading the Prophets and what was promised in those books completely ignoring the rights of the Creator to judge the Jews for their sins. This scheme is so popular today due to the rising influence of the Jewish state since 1947. Some of the more essential tenants of Futurism are the following:

1. That the Antichrist is not the Papacy but a singular figure in the future yet to be seen.
2. The fulfillment of the Seventy Weeks Prophecy will also be future with the last week to commence during the future Great Tribulation.
3. That the Whore of Babylon is a literal rebuilt Babylon.
4. That the Levitical priesthood is not ended, the book of Hebrews is wrong, Jewish emotions are right.
5. That the Jews were never divorced or cut off from the kingdom as Jesus says in Mat. 21: 43-45; Jesus is wrong, Jewish emotions are right.
6. The Jews can do nothing wrong and as a matter of fact the Jews are the real martyrs, not Jesus and thus Ezekiel's Temple is going to be rebuilt and the Levitical priesthood and all the Old Testament shadows will be restored completely contradicting Hebrews 7-10.
7. That the kingdom of Elohim is a rebuilt Jewish theocracy not a spiritual kingdom of the elect, where Gentile peoples serve as the slaves of the Jews who hate them. (Ebionite Pelagianism implied.)
8. All prophecy is to be taken literally without exception.
9. The date of authorship to Revelation is the later date of 96 A.D.
10. Two literal bodily resurrections.

The fruits of this scheme have been an absolute disaster for our people. This scheme has compelled our people to let the wicked rule over them since Jesus isn't king and his mission failed and has been postponed for the future, we thus have no right to enforce the laws of Elohim upon man. Moreover, there is no need to polish the brass on a sinking ship.

Preterism

The Preterist eschatology sees the book of Revelation as mostly fulfilled in the first century with the destruction of Jerusalem. And just like the Futurist approach the Preterist scheme was originated by a Jesuit Priest, this time Luis De Alcazar, again to attack the Protestant view that the Papacy was the Antichrist. This view is taken primarily to buttress the idea that the New Testament is a radically different religion than the Old Testament as to avoid the Mosaic Law completely. The influence of Platonism seems undeniable as the fulfillments of prophecy become abstract or spiritual realities rather than actual literal historical events. Thus, the primary tenants of this scheme are listed on the preteristarchive website:

*“All Bible Prophecy was Fulfilled By AD70
Atonement Incomplete at Cross; Complete at AD70
The Supernatural Power of Evil Ended in AD70
The Spirit of Antichrist was Destroyed in AD70
“The Consummation of the Ages” Came in AD70
“The Millennium” is in the Past, From AD30 to AD70
Nothing to be Resurrected From in Post AD70 World;
Hades Destroyed
The Christian Age Began in AD70 ; Earth Will Never End
“The Day of the Lord” was Israel’s Destruction ending in
AD70*

The "Second Coming" of Jesus Christ Took Place in AD70-ish

The Great Judgment took place in AD70; No Future Judgment

The Law, Death, Sin, Devil, Hades, etc. Utterly Defeated in AD70

"The Resurrection" of the Dead and Living is Past, Having Taken Place in AD70

The Context of the Entire Bible is Pre-AD70; Not Written To Post AD70 World"

As the reader can see then the Preterist scheme takes a Pre-70 A.D. date to the book of Revelation. Sadly, there is a group of extremely dishonest men who claim one can take a Partial-Preterist scheme to Revelation where most of the book is fulfilled in 70 A.D. except the Second Coming. The problem with this approach is that the very basis of this view, the language of urgency in Revelation, is also used of Yeshua's Second Coming where he says, Rev. 22:7 "And behold, **I am coming quickly.**" Many who espouse this view maintain we are living in a restored Pre-Fall, Edenic state and thus they refuse to eat meat and some more consistent and honest refuse to wear clothes. The nudist tendencies to this scheme are extremely ironic when you take into account many of them believe masturbation and any sexual tendencies to be immoral. This scheme really has no power in its full and consistent form. The only men that believe this scheme that have any influence are Partial-Preterists and many of them are up and coming Theonomists who are trying to fight against the disaster of Baptist Futurism. While these men have utterly failed to conquer the wiles of the Jesuits and refuse to point the finger in the right direction, they maintain, in some integrity, that they have not achieved enough power to be judged for their

fruits as yet. I would maintain their Libertarianism is proof enough of their utter degeneracy.

A Thematic Sketch of My Understanding of the Book of Revelation

First Seal

The First Horseman: White Horse: Victorious
Rome Pax Romana (70 A.D. – 180-192 A.D.)

Second Seal

The Second Horseman: Red Horse: The Year of
the Five Emperors (192 – 197 A.D.)

Third Seal

The Third Horseman: Black Horse: Caracalla's
Antonine Constitution, pursuant to oppressive
taxation (212 A.D. – 235 A.D.)

Fourth Seal

The Fourth Horseman: Pale Horse: The Crisis of
the Third Century (Military Anarchy, invasion, civil
war, plague, and economic depression.) (235 – 284
A.D.)

Fifth Seal

The Martyrs in White: The Persecutions developed until the time of Diocletian (303 – 313 A.D.)

Sixth Seal

Earthquakes and Celestial Phenomenon: The Victory of Constantine and the Fall of the Pagan Powers in Rome (313 – 361 A.D.)

The 144, 000

The Elect coming to Faith after the rise of Constantine. (361 A.D. - 395 A.D.)

Seventh Seal

Seven Trumpets

First Trumpet: The Death of Theodosius and the rise of Alaric (395 A.D. – 410 A.D.)

Second Trumpet: The Vandal Invasions under Genseric (429 – 468 A.D.)

Third Trumpet: Attila the Hun (450-453 A.D.)

Fourth Trumpet: The end of the Roman Empire with Odoacer deposing Romulus (476 A.D. - 493 A.D.)

Fifth Trumpet (The First Woe): The Arab
invasions (612 A.D. – 762 A.D.)

The Sixth Trumpet (The Second Woe): The
Turkish invasions into the Eastern Empire
From Alp Arslan (1063 A.D.) to Mehmed the
Conqueror (1454 A.D.)

The Little Open Book

1517 Luther's 95 Theses begins the Protestant
Reformation (Rev. 10)

1260 Days (Time, Times and Half a Time)

The destruction of Jerusalem to the Birth of John
Wycliffe (70 A.D. – 1330 A.D.) [Rev. 11:2, Dan.
9:27, 12:11-12]

The Two Witnesses

The congregations of Smyrna and Philadelphia, who
became the 144,000 and thus the suppressed true
congregation in all times.

Rev. 12-13 Retrogression and Review

The Seventh trumpet sounded in Rev. 11 but not
expounded until Rev. 16

The Woman Clothed With The Sun And The Moon Under Her Feet With A Crown Of 12 Stars.

Believing true Israelites who fled to the wilderness
after the resurrection of Yeshua to be there 1260
days(70 A.D. – 1330 A.D.).

The Devil Casting Down A Third Part Of The Stars

The fall of the Druids.

Michael Casting Out The Devil

Yeshua's victory over the devil and his demons with
his resurrection from the dead.

The Great Tribulation

The destruction of Jerusalem in 70 A.D.

The Abomination of Desolation

The destruction of Jerusalem in 70 A.D. (Dan. 9:27,
12:1, 7, 11, Matt. 24:15)

The Sea Beast

The Cosmopolitan Pagan Empires of History

Seven Heads: Egyptian, Assyrian, Babylonian, Medo Persian, Grecian, Pagan-Roman, and the modern Papal Empires.

Ten Horns (Ten Toes of Dan. 2): Ten divisions of the Roman Empire after its fall.

Fatal Wound And Its Healing

The stone striking the feet of the Great Statue in Dan. 2, the victory of Yeshua, his Resurrection and ascension to the Father and anointing Kingship at the Father's right hand. But the Roman Empire still continued, thus, its fatal wound was healed.

The Earth Beast

The Papacy exercising all the authority of the first beast (Rev. 13:12)

The Image Of The Sea Beast

The Holy Roman Empire

The Mark Of The Beast

The mark or seal of Elohim is keeping his commandments while the mark of the beast is the refusal to obey the commands of Elohim. (Exo. 13:9)

The Seventh Trumpet (The Third Woe)

The Atheist Revolutions (Rev. 11, 15-16). The vials of wrath are a continuation of the Seventh Trumpet, which would fit perfectly with the view that Rev. 12 and 13 are retrogressive reviews.

The Vials of Wrath (Rev. 16)

First Vial: The French Revolution.

Second Vial: The dominance of British Royal Fleet during the Napoleonic Wars.

Third Vial: The Napoleonic Wars on Land.

Fourth Vial: The Fall of the Holy Roman Empire and the abdication of Francis II (1806 A.D.).

Fifth Vial: The Imprisonment and humiliation of Pope Pius VII under Napoleon.

Sixth Vial: The Final dissolution of the Ottoman Empire and the rise of the Chinese and Asian nations beginning from 1908-1922 and in process of development to this very day in 2017 when just recently Donald Trump has been threatening War with North Korea.

Seventh Vial: World War III will fracture the Catholic Church and bring in massive Political Tumults. China and the Asians nations, The Kings of the East, will no doubt

play a huge part in this as we have been seeing for years now.

The False Prophet

The Catholic Priesthood primarily the Jesuits.

The Harlot/Whore

The Roman Papacy in its Jesuit Mode.

The Seven Kings

Five Have Fallen: Egyptian, Assyrian, Babylonian, Medo-Persian and Grecian Empires.

One is: The Pagan-Roman Empire.

One to come: The Holy Roman Empire

The Great City

The Roman Church (Rev. 18).

The Four Beasts

The Seraphim.

Yeshua Riding On The White Horse Followed By The Heavenly Armies

Continued victory of the Gospel before the Golden Age. Not the Second Coming.

The Thousand Years of Rev. 20

The Post-Mil Golden Age, the New Heavens and the New Earth.

The First Resurrection

The dominance of the elect during the Golden Age.

The Binding of Satan

The subjugation of Satan to make way for the Golden Age (Still future).

The New Jerusalem

The Victorious New Covenant Church.

Fundamentals of Historicist Hermeneutics

By way of introduction to Historicist Eschatology I wanted to give to the reader an introduction to the fundamental hermeneutical principles Historicists take to the book of Revelation.

I. Celestial phenomenon in prophetic contexts is apocalyptic language used to depict the destruction of a Government power and a great political upheaval. Jeremiah states in his prophecy that Babylon would spoil his people:

Jer. 4: 16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. 17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord. 18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. 19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. 20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. 21 How long shall I see the standard, and hear the sound of the trumpet? 22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. 23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. 24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 25 I beheld, and, lo, there was no man, and

all the birds of the heavens were fled. 26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. 27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. 28 For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. 29

The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. 30 And when thou art spoiled, what wilt thou do?

And Ezekiel in his Prophecy of the destruction of Egypt and the judgment upon Pharaoh:

Ezek. 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. 3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. 4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. 5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height. 6 I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee. 7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. 8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

When Israel fought against Sisera in the book of Judges, Elohim fighting against Sisera is depicted as stars fighting against him:

*Judges 5:20 They fought from heaven; the stars in their courses
fought against Sisera.*

These apocalyptic phrases are also mentioned in judgment passages against Babylon many centuries ago and the fulfillment was not literal. For instance Isaiah 13:10 is virtually identical to Acts 2:20:

*Isa 13:10 For the stars of heaven and the constellations thereof shall
not give their light: the sun shall be darkened in his going forth, and
the moon shall not cause her light to shine.*

This type of language where stars are falling and the moon going dark refers to the fall of governments and powers. In Isa. 14 which is a judgment prophesy against the King of Babylon [vs. 4] we read this:

*Isa. 14:12 How art thou fallen from heaven, O Lucifer, son of the
morning! [how] art thou cut down to the ground, which didst weaken
the nations!*

We read much the same in Isa 34:4. So these passages concerning the moon and the sun in Acts 2 are referring to the fall of Jerusalem and the coming fall of the pagan powers that had dominated the earth for centuries.

II. The symbology in Bible prophecy, when depicting a literal nation is based on literal realities among that nation, namely, its gross domestic product, its regional flora and its fauna, its

military armaments, its coinage, the moral character of the people, etc.

The wikipedia article on the biogeography of the Mediterranean Basin states,

“Wheat is the dominant grain grown around the Mediterranean Basin. Pulses and vegetables are also grown. The characteristic tree crop is the olive. Figs are another important fruit tree, and citrus, especially lemons, are grown where irrigation is present. Grapes are an important vine crop, grown for fruit and to make wine. Rice and summer vegetables are grown in irrigated areas.”

https://en.wikipedia.org/wiki/Mediterranean_Basin

This is the exact language the Bible uses to depict Israel:

*Jer. 11: 16 The LORD called your name,
“A green olive tree, beautiful in fruit and form”;
With the noise of a great tumult
He has kindled fire on it,
And its branches are worthless.*

Rom. 11: 17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the [h]rich root of the olive tree, 18 do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you.

*Isa. 17: 4 Now in that day the glory of Jacob will fade,
And the fatness of his flesh will become lean.
5 It will be even like the reaper gathering the standing grain,*

As his arm harvests the ears,
Or it will be like one gleaning ears of grain
In the valley of Rephaim.
6 Yet gleanings will be left in it like the shaking of an olive tree,
Two or three olives on the topmost bough,
Four or five on the branches of a fruitful tree,
Declares the Lord, the God of Israel.
Isaiah's prophecy against Israel

Isa. 24:7 The new wine mourns,
The vine decays,
All the merry-hearted sigh.
8 The gaiety of tambourines ceases,
The noise of revelers stops,
The gaiety of the harp ceases.
9 They do not drink wine with song;
Strong drink is bitter to those who drink it.
10 The city of chaos is broken down;
Every house is shut up so that none may enter.
11 There is an outcry in the streets concerning the wine;
All joy turns to gloom.
The gaiety of the earth is banished.
12 Desolation is left in the city
And the gate is battered to ruins.
13 For thus it will be in the midst of the earth among the peoples,
As the shaking of an olive tree,
As the gleanings when the grape harvest is over.

Psa. 80:8 You removed a vine from Egypt;

The cursing of the fig tree, the parable of the landowner and how the vinegrowers killed his son where Israel is depicted as a fig tree and a grape vineyard are also striking:

Mat. 21:18 Now in the morning, when He was returning to the city, He became hungry. 19 Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He *said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered.

And then right after he gives these signs, the cursing of the fig tree and the landowner parable he says,

Matt. 21: 42 "Did you never read in the Scriptures,
The stone which the builders rejected,
This became the chief corner stone;
This came about from the Lord,
And it is marvelous in our eyes'?

43 Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. 44 And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

45 When the chief priests and the Pharisees heard His parables, **they understood that He was speaking about them.**

Egypt is referred to as a reed:

2 Kings 18: 21 Now behold, you rely on the staff of this crushed reed, even on Egypt; on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who rely on him.

Ezek. 29:6 "Then all the inhabitants of Egypt will know that I am the LORD, Because they have been only a staff made of reed to the house of Israel.

Again, the Cyperus papyrus reed is one of the most famously known agricultural products from Egypt.

Now to animal symbols:

Judah is depicted by the Lion, from the prevalence of the Asiatic lion in this region.¹

Genesis 49: 9 “Judah is a lion’s whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up?”

Edom is depicted as an eagle in a high mountain region.

*Jer. 49:16 “As for the terror of you,
The arrogance of your heart has deceived you,
O you who live in the clefts of the rock,
Who occupy the height of the hill.
Though you make your nest as high as an eagle’s,
I will bring you down from there,” declares the LORD.*

This is no doubt due to the prevalence of mountain regions in Edom such as Mount Seir and Mount Hor.

III. [The Day-Year Principle](https://en.wikipedia.org/wiki/Day-year_principle)²

¹ https://en.wikipedia.org/wiki/Asiatic_lion

² https://en.wikipedia.org/wiki/Day-year_principle

Revelation Commentary:

Chapter I

Rev. 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Thus, we are introduced to the author, the apostle John and that the execution of his Revelation would soon begin, completely precluding the Futurist scheme. The Historicist scheme tells us that this Revelation would begin to be executed in the generation of the author himself. Thus, John tells us that Yeshua gave him the events of the subsequent age in a series of visions that reveal something about History.

4 John to the seven churches which are in Asia:

Asia here is what is now Turkey, as we will be introduced to the Churches in now Turkish cities.

and peace, from him which is, and which was, and which is to come;

This is the Father Yahovah who will be distinguished from Yeshua in the first words of the next verse, “And from Jesus Christ” vs. 5.

**Grace be unto you and from the seven Spirits which are
before his throne;**

Historicists generally interpret the seven Spirits as a symbol of the Holy Spirit considering his seven-fold attributes in Isa. 11:2 and also the Seven angels to be mentioned later in verse 20 and Rev. 8. Though angels are depicted as part of the Council before the throne, 1 Tim. 5:21, Luke 9:26, 12:8, and also called ministering spirits Heb. 1:7, the seven angels(seven stars) are explicitly distinguished from the seven Spirits in Rev. 3:1.

*And unto the angel of the church in Sardis write; These things saith
he that hath the seven Spirits of God, **and the seven stars***

The seven Spirits are also called lamps before the throne:

*Rev. 4: 5 And out of the throne proceeded lightnings and
thunderings and voices: and there were seven lamps of fire burning
before the throne, which are the seven Spirits of God.*

**5 And from Jesus Christ, who is the faithful witness, and
the first begotten of the dead, and the prince of the kings of
the earth.**

Here we see Yeshua being depicted as the firstborn from the dead. This is the description Paul makes of him in Col. 1:18 with the emphasis being on his preeminence. Surely others, such as Lazarus, had risen from the dead before Yeshua. As a matter of fact it was Yeshua himself who raised him up. But he was to rise again to a mortal state and die again while the master Yeshua was to rise in his glorious body victorious over sin and death, fulfilling all the conditions of the Covenant of Redemption. Phil. 3:21, Rom. 5:21, 6:23.

Thus, this theme of preeminence is developed by the apostle in the next phrase as he proclaims Yeshua the prince of the kings of the earth. This verse utterly refutes the Futurist heresy that the kingdom of Yeshua will not arrive until the future political restoration of ethnic Israel. To the contrary, Yeshua did set up his kingdom with his first coming as he was declared a king at his resurrection. (See *166 Theses*, theses 33-41)

**Unto him that loved us, and washed us from our sins in his
own blood**

The apostle crescendos with the sublime truth of the penal substitutionary atonement made on our behalf which I defend in my book *166 Theses*.

6 And hath made us kings and priests

Which he reiterates in 3:21 *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.* The same is said by Paul and the writer of Hebrews, Heb. 6:4-5, 1 Cor. 10:11, Eph. 2:6-7, that we are now enjoying the benefits and graces of the age to come. He calls us Priests as we have received the full Revelation from Elohim with the canon being completed with the Book of Revelation and thus the right of Private Judgment. Thus, the apostle John states, 1 John 2:27:

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

We are now fully equipped to test the religious organizations of the world, and as Paul says,

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;” 2 Cor. 10:5

unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Here the apostle reiterates the truth that God is not an abstraction but the concrete person of the Father of our master Yeshua messiah, thus utterly denying the Trinity heresy.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Seeing this passage reads of those seeing him pierced was fulfilled at his crucifixion: *John 19:37 And again another scripture saith, They shall look on him whom they pierced*, I am of the opinion this passage refers to Messiah’s ascension to the Father after his resurrection. As I stated in my *166 Theses* book: Concerning, *Matt. 10:23*,

“And when they persecute you in this city, flee to another. For truly, I say to you, you shall by no means have gone through the cities of Yisra’ēl before the Son of Adam comes.”

And Mark 14:62, Mat. 26:64,

“And Jesus said, “I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven.”

These passages do not refer to Yeshua’s second coming to the earth but to his coming to the Ancient of Days in Daniel 7:

Dan 7:13 "I was looking in the night visions and saw One like the Son of Enosh, coming with the clouds of the heavens! And He came to the Ancient of Days, and they brought Him near before Him. Dan 7:14 "And to Him was given rulership and preciousness and a reign, that all peoples, nations, and languages should serve Him. His rule is an everlasting rule which shall not pass away, and His reign that which shall not be destroyed.

This happened in Acts 1:9, many years before 70 A.D. Probably, the reason why Dan. 7:13 is cited in Mat. 24:30 is because his second coming is just like his Dan. 7:13 coming as Acts 1:11 states,

*"Act 1:11 who also said, "Men of Galil, why do you stand looking up into the heaven? This same *ישוע*, who was taken up from you into the heaven, shall come in the same way as you saw Him go into the heaven."*

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Samuel Clarke says,

*"414. [Rev 1-SI] 8. I am Alpha and Omega, the Beginning and the End, saith the Lord, [in several MSS ...the Lord God,] which is and which was and which is to come, the Almighty. [Gr. *ὁ παντοκράτωρ*, the Supreme Lord over all]..."*

Παντοκράτωρ [Supreme over All] was ordinarily by Ancients (Saith the learned Bp. Pearson) taken for the

Father: As Origen, book the 7th against Celsus;...the prophecies, in which (saith he) either...the Supreme God over all, or the Son of God, or the Holy Spirit was believed to be the speaker. And according to this general Confession did Polycarp begin his Prayer at his Martyrdom; ...O Lord God Almighty, [or Supreme over all;] the Father of thy beloved and blessed Son Jesus Christ.—And Constit. Apost. Lib. I. proem...Who have taken confidence to call the Supreme God, Father. Pearson on te Creed, pag. 41, Edit. 4th.

Again, pag. 42 By the First, [the Title...Almigty,] they seem to signify the Rule and Dominion which God hath over all.And again : From the Use of the sacred Writers, from the Notation of the Word in Greek. And from the testimony of the Ancient Fathers, we may well ascribe unto God the Father, in the Explication of this Article, [I believe in God the Father Almighty...] the dominion over All, and the rule and government of all.

Again, pag. 43. He——is—— the only Potentate; because He alone hath all Power , of Himself; and whosoever else hath any, hath it from Him, ether by donation or permission. And again: He hath all Power over every thing, as being Absolute and Supreme.”

The Scripture Doctrine of the Trinity, pg. 62-64

First I would like to point out that the “Alpha and Omega “reading in Rev 1:11 is not found in the Westcott-Hort nor in the Majority Text.³

³ <http://openscriptures.org/prototypes/manuscript-comparator/?passage=rev+1%3A11&view=parallel&strongs=1>.

It appears in the Textus Receptus which is well known for its textual additions.

Samuel Clark's point is defended by an examination of Scripture. In Rev. 1, verse 2 we have a distinction between God and Jesus Christ; 1:4 distinguishes between he which was and is and is to come from Jesus Christ; 1:6 refers to Jesus' God as the Father; 1:12-13 distinguishes between the voice that cried "Alpha and Omega" from the Son of Man; Rev. 21 distinguishes between the Lord God and the Lamb as does Rev. 22.

Now Rev. 1:17 is the strongest passage for the Triune Sabellianism. However, as Clarke pointed out Rev. 1:17 does not include the language of "the Almighty" [Παντοκράτωρ]. This word, Παντοκράτωρ shows up in 10 passages in the New Testament and none of them refer to the Son. They all refer to the Father.⁴

Now the Trinitarians at this point will fume and demand that since Yeshua uses the words *first* and *last* he must be identifying himself as the same person as the Alpha and Omega in verse 8. But the problem is verse 17 does not use *Alpha* and *Omega*. It uses *protos* and *eschatos*.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 Saying, I am Alpha and Omega, the first

⁴<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3841&t=KJV>

and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Here John receives the vision in the Spirit which is never to be considered literal.

Second, John tells us of the Lord's Day. Catholics and Christians make much of this passage but their argument is baseless. The Catholics say that this refers to the first day of the week. *Vincent's Word Studies* admits,

“The usual New Testament expression for the first day of the week is ἡ μία τῶν σαββάτων (Luke 24:1; see on Acts 20:7).”

But that is not the reading of the Greek here. All of the Greek Manuscript families read: “*τη κυριακη ημερα*.” Some will reference *The Didache* at this point and maintain that John is here referencing *The Didache* to refer to the Lord's day as Sunday. *The Didache* states,

“14:1 And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure.”⁵

The dating of *The Didache* ranges from the first to the late second century. This argument is not strongly founded at all. Moreover, *The Didache* itself affirms Seventh Day Sabbath

⁵ <http://www.earlychristianwritings.com/text/didache-lightfoot.html>

keeping:

“8:1 And let not your fastings be with the hypocrites, for they fast on the second and the fifth day of the week; 8:2 but do ye keep your fast on the fourth and on the preparation (the sixth) day.”

The “Lord’s own Day” is never defined by *The Didache* as being Sunday or the first day. It is an argument from silence completely. Thus, from Scripture and from *The Didache* itself we can conclude he means the Sabbath day by the Lord’s day. And finally, we see the Asia in verse 4 means modern day Turkey as the cities are explicitly stated.



12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes

were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

Thus, we learn from verse 20 that, “The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” Thus, the things John is seeing are not literal. They are symbols of literal realities.

Another point needs to be made. The Black Hebrew Israelites will point out that visions of Yeshua depict his hair as wool. They will argue the texture of wool is not a Caucasian feature. First and again, the visions are not literal, they are symbolic. Second, the problem with this argument is that the texture of the wool is not the issue. Verse 14 emphasizes the color not the texture in saying that his hair was “white like wool.”

Moreover, the characteristics depicted here of Yeshua are not the Ancient of Days in Daniel 7.

Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Is this one who sits on the throne the Son, as the imagery is a snow white garment and wooly hair? No, the Ancient of days is the father, which is proven by subsequent verses.

Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Dan 7:14 And there

was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The Son appeared in another vision with clouds of heaven and came to the Ancient of days, and power and dominion was given to him. Moreover, the description is not the same either.

The depiction of Yeshua in Rev. 1 is:

1. Head and Hair white like wool.
2. Eyes a flame of fire.
3. Feet like brass as burning in a furnace.
4. Voice as many waters.
5. Sword coming from mouth. (Symbolic for his word. Heb. 4:12, Eph. 6:17)

The description of the Ancient of Days in Daniel 7 is:

1. Garment white as snow, not head and hair.
2. Hair like wool. No mention of white.
3. Throne and wheels like fiery flame with a stream of fire issuing forth. No brass feet.
4. No sword coming from mouth.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. As for the language of *first* and *last*, see my commentary on verse 8.

Verse 18 is very significant for his Priesthood as the writer of Hebrews states:

*Heb. 7: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, **because he continueth ever**, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.*

As for the keys of death and hell, this is a depiction of his mastery and lordship over the earth as promised to him by the Father, in the Covenant of Redemption, having conquered sin and death:

Psalm 89:27 "I also shall make him My firstborn, The highest of the kings of the earth. 28" My lovingkindness I will keep for him forever, And My covenant shall be confirmed to him. 29" So I will establish his descendants forever And his throne as the days of heaven.

And thus the master Yeshua says,

Mat. 28:18 All power is given unto me in heaven and in earth.

And thus,

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

And again,

John 8: 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

And again,

John 11: 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

And thus the writer of Hebrews states,

Heb. 2: 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

The Sinai Covenant, a covenant distinct from the Abrahamic Covenant (Deut. 5:3, Jer. 31:32) renewed with Yeshua (Luke

22:20, Gal. 3:6-18), contained no promise of eternal life. (This is not to say that Abraham, Jacob, or Job, who were not in the Sinai Covenant did not receive such promises, or men like David knew nothing of this but received no promise.) The Gospel of the New Testament and Paul is that atonement for sin and eternal life comes by the perfect life and death of Yeshua Messiah. (Mat. 26:28, Acts 20:28, Rom. 3:25, Heb. 9:12, 10:19, 1 Pet. 1:19, 1 John 1:7, Rev. 1:5, Mat. 7:14, 18:8, John 3:36, 40, 6:35, 6:53-54, 14:6, 20:31, 1 John 1:1-2, 5:11-12, 12: 44-50, 2 Tim. 1:1-10, Gal. 6:8)

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

This is one of the strongest if not the strongest passage for the Historicist view of Revelation. Francis Nigel Lee states of this passage:

“Now one of the chief keys to the interpretation of the Book of Revelation, is Rev. 1:19. This text states: “Write the things which you have seen both the things which are [now], and also the things which shall be hereafter.” As the Westminster Assembly’s contemporary the 1657 Church of Scotland Presbyterian Rev. James Durham points out at the end of his magnificent two-volume commentary on the Book of Revelation, this verse clearly rebuts Preterists like Gorgias and Hammond. Rev. 1:19’s “things which you have seen” means probably the first things John had seen which he was then to record, in writing, immediately the seen things described in Rev.1:1-18. Rev. 1:19’s “things which are [now]” refers probably to the condition of the seven Congregations in John’s own day (then just about to be described in Rev. 1:20

to 3:22), and perhaps also to the heavenly ‘playbacks’ of then-current conditions also here on Earth (as recorded in Rev. 4:1 to 6:10f). However, Rev. 1:19’s “things which shall be hereafter” not ‘things that shall be in the hereafter’ alias only in the next life probably means the things that would take place principally only after the first-century time when Christ gave John this book we call Revelation. These things would thus include all of the thereafter-mentioned major future events regardless as to whether those subsequent events would start occurring immediately OR start occurring only some time after that; and irrespective of whether the subsequent events were to occur on Earth OR in Heaven OR in both of those two places. Cf. too nn. 44 & 123. In the Greek of Rev. 1:19, the *ha eisen* signifies things then (in John’s own time) the things then happening in the first century A.D. both here on Earth and there in Heaven. The *ha mella genesthai meta tauta* compare the *meta tauta* in Dan. 1:29 LXX signifies the things that would happen both here on Earth and there in Heaven after the occurrence of what was then happening on Earth and in Heaven while John was writing down the Book of Revelation during the first century A.D. Consequently, Rev. 1:19’s *grapson oun ha eides KAI ha eisin KAI ha mellei genesthai* seems to mean: “Write down [now] what you have seen [namely] both the things which are [happening now both on Earth and in Heaven], and the things which will happen after this [both on Earth and in Heaven].” This means that the Preterists’ hypothesis that practically the entirety of the predictions in the Book of Revelation were occurring at that time or would finish occurring

within the lifetime of the John himself, is essentially incorrect.” *Revelation Unveiled*

The First Six Seal Judgments and the Four Horsemen

(Rev. 6)

We must understand at the outset that the book of Revelation is a continuation of the book of Daniel. When John is writing the book of Revelation the Roman Empire, the Fourth Beast and the Legs of Iron in Daniel's prophecy, which had literal historic fulfillment, is in effect. Thus, the prophetic time-frame, hermeneutic and the geographic location of the fulfillment of these prophecies, are established from the beginning.

Rev. 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

(70 A.D. – 180-192 A.D.)

Since the subject of the book of Revelation concerns the Roman Empire the Four Horsemen cannot refer to the destruction of Jerusalem. Seeing it is the Lamb who opens the seals in Rev. 6:1, the white horse rider cannot be Yeshua as this is a symbol of an event to come to pass enacted by Yeshua. The white horseman is a symbol of the first victorious age of the Roman Empire after the writing of the book of Revelation which is as we know the Nerva-Antonine dynasty, 96 A.D. –

ending with the reign of Commodus (180-192 A.D.). This era was an era of unprecedented victory for Rome and its peoples' enjoyment of the Pax Romana.

The Denarius, issued in 88 B.C., depicted the Roman god of War, Mars, riding his chariot victoriously drawn by two horses.



It was a standard ritual for a victorious Roman leader or General to parade himself drawn by a white-horse-chariot: Cassi Dio, *Roman History*, Book 43,

“14 1 Immediately after these events before he crossed into Italy [Julius]Caesar got rid of the older men among his soldiers for fear that they might mutiny again. He arranged other matters in Africa 2 just as rapidly as was feasible and sailed as far as Sardinia with his whole fleet. From that point he sent the dismissed troops along with Gaius Didius into Spain against Pompey, and he himself returned to Rome, priding himself particularly upon the brilliance of his achievements, but also upon the decrees of the senate as well. 3 For they had voted that sacrifices should be offered for his victory during forty days, and had granted him permission to ride, in the triumph already voted him, **in a chariot drawn by white horses** and to be accompanied by all the lictors who were then with him, and by as many others as he had

employed in his first dictatorship, together with as many more as he had in his second.”⁶

Rev. 6: 3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

(192 – 197 A.D.)

This ominous rider brings civil war, murder, and death, which is exactly what the subsequent age of Roman History shows. *Jean Charles Léonard Simonde de Sismondi* states in *History of the Fall of the Roman Empire* page 49-50,

“The tyranny of Commodus, the last of the Flavii, his vices and his abominations, were punished by the domestic assassination which delivered the world of a monster. But with his death (December 31, 192) commenced the third and most calamitous period; that which we have characterized as the period of upstarts – soldiers of fortune, who usurped the imperial power. It lasted ninety- two years, a. d. 192 – 284. During that time thirty-two emperors, and twenty-seven pretenders to the empire, alternately hurled each other from the throne by incessant civil warfare.”

⁶http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/43*.html

With the death of Commodus came *The Year of the Five Emperors*, ushering in the era of death and Civil War prophesied by the apostle John.

Rev. 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny[denarius], and three measures of barley for a penny[denarius]; and see thou hurt not the oil and the wine.

(212 A.D. – 235 A.D.)

A denarius was a day's wage at this time:

Tacitus, *Annals*, Book I:

“The crowd replied that they had delivered their instructions to Clemens, one of the centurions, which he was to convey to Rome. He began to speak of the soldiers' discharge after sixteen years, of the rewards of completed service, of **the daily pay being a denarius**, and of the veterans not being detained under a standard. When Drusus pleaded in answer reference to the Senate and to his father, he was interrupted by a tumultuous shout. “Why had he come, neither to increase the soldiers' pay, nor to alleviate their hardships, in a word, with no power to better their lot? Yet heaven knew that all were allowed to scourge and to execute. Tiberius used formerly in the name of Augustus to frustrate the wishes of the legions, and the same tricks were now revived by Drusus. Was it only sons who were to visit them?

Certainly, it was a new thing for the emperor to refer to the Senate merely what concerned the soldier's interests. Was then the same Senate to be consulted whenever notice was given of an execution or of a battle? Were their rewards to be at the discretion of absolute rulers, their punishments to be without appeal?"⁷

Yeshua uses the same measure in his parables:

Matt. 20:2 And when he had agreed with the labourers for a penny[denarius] a day, he sent them into his vineyard.

A denarius was also a day's wage under Domitian (81-96 A.D.).

⁷ <http://classics.mit.edu/Tacitus/annals.1.i.html>

TABLES

OF

ANCIENT COINS,

WEIGHTS *and* MEASURES,

EXPLAIN'D *and* EXEMPLIFY'D

IN SEVERAL

DISSERTATIONS.



L O N D O N :

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MDCCXXVII.

180

Tables of Ancient Coins,

consequently in 4 Months, 1200 *Asses*: about the time of the diminution of the Brass Coin, when perhaps the Soldier's pay was likewise chang'd, as *Pliny* tells us (in a passage formerly quoted) the *Denarius* was exchange'd for 16 *Asses*; and it's probable that they were continued to be reckon'd to the Soldiers on that foot, consequently 1200 *Asses*, or four Month's pay, made 75 *Drachme* or *Denarii*: And the *Aureus* exchanging for 25 *Denarii*, four Months pay came exactly to 3 *Aurei* at one payment. *Domitian* increasing this 75 *Denarii* to 100, added one *Aureus* more to each payment, or 3 *Aurei* in a Year, which was properly speaking *quartum stipendium*; the Soldiers instead of 2 *Aurei* receiving now 12. Therefore tho' the daily Pay of a *Denarius* according to the analogy of the Tables ought to be reckon'd at 7 $\frac{1}{4}$ d. a-day; it was really, according to the above-stated account, under the value of 5 pence before *Domitian*, and about 6 pence after this additional pay.

[Tables of Ancient Coins, Weights and Measures, Explain'd and Exemplify'd in Several Dissertations by John Arbuthnot]

The fact that three measures of barley could be obtained by a day's wage precludes the idea of a famine here but only scarcity or inflation; not famine. Moreover, if there is famine why are the normal measures used? Why not mention the price per loaf or a smaller measure mentioned as is commonly obtained during a real famine?

Now to the phrase "hurt not the oil and the wine", Elliott maintains the better translation here should be *unjust* not *hurt*, as this word, *adikeō*, is translated in other places (Rev. 22:11). Moreover, the point is further buttressed by the fact that our third horseman has in his hands a pair of balances. This of course denoting administrations of justice, and again denoting regular business not famine.

Thus, picking up from the second horseman, the period of Civil War commencing in 193 A.D. in Rome, the next great fluctuation in Roman History is the famous Caracalla (Reign 198-217 A.D.) and his *Antonine Constitution*, giving universal citizenship to all freemen in Rome, which according to the master Historians of this period was for the purpose of oppressive taxation.

Cassio Dio, *Roman History*, Book 78.9,

"Then there were the provisions that we were required to furnish in great quantities on all occasions, and this without receiving any remuneration and sometimes actually at additional cost to ourselves all of which supplies he either bestowed upon the soldiers or else peddled out; and there were the gifts which he demanded from the wealthy citizens and from the various communities; 4 and the taxes, but the new

ones which he promulgated and the ten per cent tax that he instituted in place of the five per cent tax applying to the emancipation of slaves, to bequests, and to all legacies; for he abolished the right of succession and exemption from taxes which had been granted in such cases to those who were closely related to the deceased. **This was the reason why he made all the people in his empire Roman citizens; nominally he was honouring them, but his real purpose was to increase his revenues by this means,** inasmuch as aliens did not have to pay most of these taxes.”⁸

Gibbon states in *History Of The Decline And Fall Of The Roman Empire* by Vol. I, Chapter VI: Death Of Severus, Tyranny Of Caracalla, Usurpation Of Marcinus.—Part IV,

“The sentiments, and, indeed, the situation, of Caracalla were very different from those of the Antonines. Inattentive, or rather averse, to the welfare of his people, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. Of the several impositions introduced by Augustus, the twentieth on inheritances and legacies was the most fruitful, as well as the most comprehensive. As its influence was not confined to Rome or Italy, the produce continually increased with the gradual extension of the Roman City. The new citizens, though charged, on equal terms, 113 with the payment of new taxes, which had not affected them as subjects, derived an ample compensation from the rank they obtained, the privileges they acquired, and

⁸http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/78*.html

the fair prospect of honors and fortune that was thrown open to their ambition. But the favor which implied a distinction was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations, of Roman citizens. 1131 Nor was the rapacious son of Severus contented with such a measure of taxation as had appeared sufficient to his moderate predecessors. Instead of a twentieth, he exacted a tenth of all legacies and inheritances; and during his reign (for the ancient proportion was restored after his death) **he crushed alike every part of the empire under the weight of his iron sceptre.**"⁹

And thus we see in the subsequent reign of Severus Alexander who lightened the burden placed upon the people by Caracalla, coins minted with an image of Nemesis holding a balance depicting the grace shown to the people by Severus Alexander (222-235 A.D.):



⁹ <http://www.gutenberg.org/files/731/731-h/731-h.htm>

This continued in the Aequitas under Claudius II(268-270 A.D.):



Aequitas on the reverse of this [antoninianus](#) struck under [Claudius II](#). The goddess is holding her symbols, the balance and the cornucopia.

<https://en.wikipedia.org/wiki/Aequitas>

Rev. 6:7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

(235 – 284 A.D.)

Following our historic progression, I could not ask for a more fitting echoing of this prophecy than Gibbon's description of the following period in Roman History, *The Crisis of the Third Century*:

History Of The Decline And Fall Of The Roman Empire by Edward Gibbon, Chapter X: Emperors Decius, Gallus, Aemilianus, Valerian And Gallienus—Part I. Vol. I,

“From the great secular games celebrated by Philip [244-249 A.D.], to the death of the emperor Gallienus, there elapsed twenty years of shame and misfortune. During that calamitous period, every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders, and military tyrants, and the ruined empire seemed to approach the last and fatal moment of its dissolution... Our habits of thinking so fondly connect the order of the universe with the fate of man, that this gloomy period of history has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies fictitious or exaggerated. 180 But a long and general famine was a calamity of a more serious kind. It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future harvests. Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the year two hundred and fifty to the year two hundred and sixty-five, raged without interruption in every province, every city, and almost every family, of the Roman empire. During some time five thousand persons died daily in Rome; and many towns, that had escaped the hands of the Barbarians, were entirely depopulated.”¹⁰

Moreover, Arnobius, Christian Apologist during the reign of Diocletian (284-305), argued that the Roman Empire was not being judged by the Pagan gods because of Christianity stating,

¹⁰ <http://www.gutenberg.org/files/731/731-h/731-h.htm#link152HCH0001>

in desperate defense of the Catholic religion, in *Against the Pagans*,

“4. When was the human race destroyed by a flood? was it not before us? When was the world set on fire, and reduced to coals and ashes? was it not before us? When were the greatest cities engulfed in the billows of the sea? was it not before us? When were **wars waged with wild beasts**, and battles fought with lions? was it not before us? When was ruin brought on whole communities by poisonous serpents? was it not before us? For, inasmuch as you are wont to lay to our blame the cause of frequent wars, the devastation of cities, the irruptions of the Germans and the Scythians, allow me, with your leave, to say,—In your eagerness to calumniate us, you do not perceive the real nature of that which is alleged.”¹¹

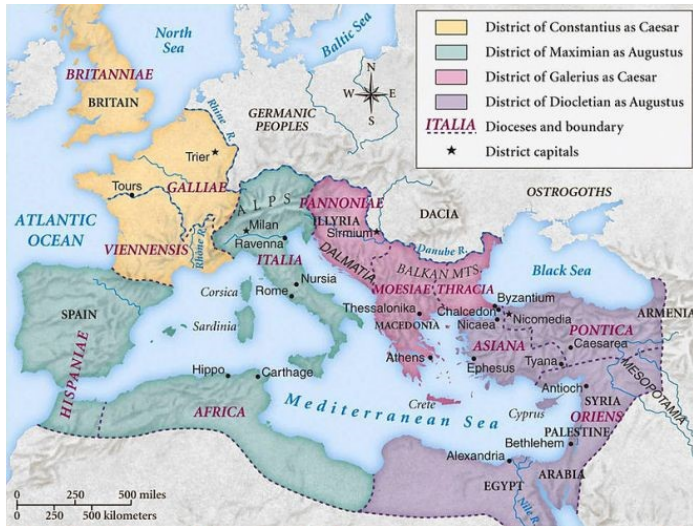
As for “the fourth part” reading, Jerome’s Latin Vulgate has a different reading commensurate with our prophecy and history,

“And behold a pale horse: and he that sat upon him, his name was Death. And hell followed him. And power was given to him over **the four parts of the earth**, to kill with sword, with famine and with death and with the beasts of the earth.”¹²

¹¹ <http://www.ccel.org/ccel/schaff/anf06.xii.iii.i.iv.html>

¹² <http://www.latinvulgate.com/lv/verse.aspx?t=1&b=27&c=6>

And yes, the Empire was divided into four parts at this time under the tetrarchy of Diocletian, Galerius, Maximian and Constantius.



Gibbon describes the tetrarchy in Chapter XIII: Reign Of Diocletian And This Three Associates.—Parts I-IV¹³

Rev. 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cried with a loud voice, saying, How long, Lord, which art holy and true! dost not thou judge and avenge our blood on them, that dwell on the earth? 11 And long white robes were given unto every one, and it was said unto them, that they should rest for a little season until their fellow servants, and their brethren that should be killed even as they were, were fulfilled.

¹³ <https://www.gutenberg.org/files/25717/25717-h/25717-h.htm>

(303 – 313 A.D.)

Right after Chapter XIII, Gibbon gives attention to what happened in Rome after the death of Diocletian in Chapter XIV, namely, the Year of the Six Emperors. However, the very next Chapter is Chapter XV: Progress Of The Christian Religion.—Part I, which is exactly where the apostle places us in the prophetic timeline. Persecution of believers began with Nero in the first century and continued until the time of Diocletian.



This culminated in *The Diocletianic Persecution*. Thus, the prophet asks, “How long, Lord, which art holy and true! dost not thou judge and avenge our blood on them, that dwell on the earth?” *History of the Fall of the Roman Empire* by Simonde de Sismondi, 56-57,

“The first persecutions, therefore, as they are called, were little more than random acts of violence, extending to few victims, and over a short space of time. But when brutal

soldiers, impatient of all opposition, had been invested with the purple, and when order had been sufficiently re-established throughout the empire for them to perceive all that transgressed the limits of despotism, they were indignant at the existence of a new religion, as a violation of uniformity of obedience. They looked upon it much more as a breach of discipline, than of piety; and they persecuted the Christians, not as enemies to their gods, but as rebels to their own authority. The more absolute they were, the more exasperated were they at that new power of the soul which rendered it insensible to pain, triumphant in torture which calmly and unresistingly rose above the reach of their power. The struggle between the fury of despotism and the heroism of conviction, between executioners and martyrs, is worthy of eternal remembrance. It endured, with little interruption, up to the end of the fourth period, or the union of the whole empire under Constantine."

Rev. 6: 12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

(313 – 361 A.D.)

This apocalyptic language is used to depict the destruction of a Government power and a great political upheaval. Jeremiah states in his prophecy that Babylon would spoil his people:

Jer. 4: 16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. 17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord. 18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. 19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. 20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. 21 How long shall I see the standard, and hear the sound of the trumpet? 22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. 23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. 24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. 25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled. 26 I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. 27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. 28 For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. 29 The whole city shall flee for the noise of the horsemen and

bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. 30 And when thou art spoiled, what wilt thou do?

And Ezekiel in his Prophecy of the destruction of Egypt and the judgment upon Pharaoh:

*Ezek. 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers. 3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. 4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. 5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height. 6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. **7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. 8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.***

When Israel fought against Sisera in the book of Judges, Elohim fighting against Sisera is depicted as stars fighting against him:

Judges 5:20 They fought from heaven; the stars in their courses fought against Sisera.

And thus, in 313 A.D. the Emperor Constantine passed the Edict of Milan, ceasing the persecution of believers, and later

having conquered the Tetrachy, its final Emperor, Licinius, who represented the Pagan Heritage of Rome, fell finally at Bithynia making Constantine sole Emperor of Rome. Having already passed the Edict of Milan ending the persecution of early believers he moved to take vengeance for the persecuted believers against the Pagans.

Eusebius states in his *Life of Constantine*, Book III Chapter 1,

“For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour’s passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonor: he made their condition honorable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honor, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still

existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honored the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. **They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration.** They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside."¹⁴

“Chapter 27. How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

¹⁴ <http://www.newadvent.org/fathers/25023.htm>

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place."¹⁵

Chapter 48. How he built Churches in Honor of Martyrs, and abolished Idolatry at Constantinople.

"Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious."¹⁶

Book III continues with many other examples of Constantine's war against Paganism in Rome.

It was Constantine's Arian son Constantius II who continued reforming the Romans of Paganism by closing the Pagan temples and thus gaining vengeance for the Saints even further. It would then later be Julian his cousin who would

¹⁵ <http://www.newadvent.org/fathers/25023.htm>

¹⁶ <http://www.newadvent.org/fathers/25023.htm>

apostatize. Theodosius would later continue Constantine's tradition.

And thus, the Pagan Powers of Rome had been annihilated. But with the Council of Laodicea(363) and the Council of Constantinople(381) formally solidifying the Catholic Church's rejection of the Law of Moses, their devotion to Neoplatonism and Trinitarian Polytheism, Saint Worship and Idolatry, the Roman Church was now doomed along with its empire for severe judgment.

The 144, 000 and the Prepared Judgment Angels

(Rev. 7)

To review from Chapter 6 Elohim has just delivered the early believers from persecution and vindicated them during the reign of Constantine and his family.

7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Thus, we see the beginning of the angel trumpet judgments to be introduced in the next Chapter. The Psalmist tells us that the judgment against Egypt was enacted by angels.

*Psa. 78: 12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan...⁴⁹ He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, **by sending evil angels among them.***

The angels are prepared to enact more judgment on the Roman Empire in the Seventh Seal but before they can, they are instructed to wait for a season until the elect are brought to faith, as many at this time are coming to Yeshua in faith with the fall of the Roman Pagan Religions. The entire point

of this chapter is to show us that the Christianizing of the Roman Empire would fail to bring perfection. That, the Empire would apostatize and not continue Reformation and thus the 144,000 are mentioned to denote a faithful remnant.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

The twelve tribes of Israel are mentioned symbolically as we see them depicted symbolically all over the New Testament to refer to all the elect both Jews and Gentiles who have faith in Yeshua.

Gal. 3: 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Heb. 8: 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant **with the house of Israel and with the house of Judah:** 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The New Jerusalem is mentioned by John in Rev. 21:

Rev. 21: 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

Yet, the writer to the Hebrews tells us the Heavenly Jerusalem is the new Covenant Church.

Heb. 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

The white robes mentioned are no doubt the baptismal linen worn by the early believers at this time when they would be baptized, known as Neophytes.¹⁷

CHAP. IV. CHRISTIAN CHURCH.

541

• C H A P. IV.

Of the remaining Ceremonies of Baptism following Confirmation.

SECT. I.
Persons newly baptized clothed in White Garments.

MUCH about the same time as the Unction of Confirmation was administered to Persons newly baptized, they were also clothed in White Garments. In the *Latin Church* it came immediately before Confirmation; but in the *Greek Church* it seems to have followed after. For *Cyril of Jerusalem* speaks of it as following the Unction [a]. This was to represent their having put off the Old Man with his Deeds, and having put on the New Man Christ Jesus. Hence they were called *ἁγιοποιημένοι*, & *Greex Christi Candidus & Niveus*, the White Flock of Christ [b], as we find in *Isaiah* and many

clude, that he means the Monastick Habit, which he elsewhere [c] calls the Garment of Christ, and not the *Albes* of Baptism. However, not insisting on those dubious Passages of *St. Jerom*, the ancient Customs is sufficiently attested from other Authors.

SOME of which also tell us, That these Garments were wont to be delivered to the *Neophytes* with a solemn Form of Words, in the Nature of a Charge: Such as that in *Gregory's Sacramentarium* [d], Receive the White and Immaculate Garment, which

SECT. II.
Those sometimes delivered to them with a solemn Form of Words.

[The Works of the Learned Joseph Bingham Volume 1, The Antiquities of the Christian Church]

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Notice the distinction between the Father and the Son.

¹⁷ <http://www.newadvent.org/cathen/10742a.htm>

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

And we should remember here that this scene is symbolic. It is a vision not a literal reality. It symbolizes a literal reality which is the victory of the early believers during the time and afterwards of Constantine and the end of Paganism in Rome.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

This is probably referring to the ministry of Saint Augustine in the next subsequent age which pointed people to a real inward spirituality rather than the sacerdotal, merely outward and hypocritical superstitious worship of Catholicism that was developing in this period.

The Seventh Seal and The First Four Trumpet Judgments (Rev. 8)

Isaiah's prophecy judgment against Israel by the invasion of the Assyrians is depicted apocalyptically as storms, floods and hail.

Isa. 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! 2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. 3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

And Ezekiel of Gog's attack on Israel:

Ezek. 38: 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him...9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Jeremiah describes Babylon's invasions of other countries as being a destroying and burning mountain.

Jer. 51: 24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. 25 Behold, I am against thee, O

*destroying mountain, saith the Lord, which destroyest all the earth:
and I will stretch out mine hand upon thee, and roll thee down from
the rocks, and will make thee a burnt mountain.*

So much for literalism and thus, to the exposition:

Rev. 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

The first verse seems to suggest that the time period of half an hour *in heaven* may not apply to the day-year principle. But if it does Newton seems to have a solution for it. Half an hour on the day year principle is seven days:

A prophetic day is a literal year. Giving us the ratio:
1 prophetic day/ 360 literal days.¹⁸

This gives us the prophetic equation of prophetic time $x * 360$
= literal fulfillment.

Thus, a prophetic hour would be $1 * 360 = 360$ literal hours.
360 hours is literally 15 days.

Thus, a prophetic half hour would be literally seven days.

¹⁸ https://en.wikipedia.org/wiki/Day-year_principle

The entire symbology of Revelation 8 comes from the rites of the High Priest during the day of atonement.

According to the Tract Yomah (Day Of Atonement). Chapter I:

“MISHNA: Seven days before the Day of Atonement the high-priest is to be removed from his house to the Palhedrin Chamber (παρεδρων), and another high-priest is appointed to substitute him in case he become unfit for the service by becoming unclean. R. Jedudah says another wife is to be appointed for him also, in case his own wife dies, whereas it is said [Lev. xvii. 11], “and shall make atonement for himself and for his house”; “his house”—that is, his wife. But it was objected that in this manner there will be no end to the matter. (The other wife may die too.)”¹⁹

This removal for seven days was for the purpose of study and preparation for the solemn Day of Atonement. The language of verses 3-4 with the incense and the prayers is also indicative of the priestly rites of the Day of Atonement.

Lev. 16: 12 And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: 13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

Luke tells us that the burning of incense was always accompanied by the prayers of the people:

¹⁹ <http://www.sacred-texts.com/jud/t03/yom06.htm>

Luke 1: 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense.

This silence in heaven or preparation time picks up off of Chapter 7 which states that the continuing judgment would be abated for a while for the elect to come to faith in Rome and establish themselves. The prayers of the true believers rising up to Elohim to stay the heresy of the Catholic Religion he answers with judgment. And thus with the death of the great Theodosius, 395 A.D., Rome is now ripe for judgment. 395 A.D. was also the year Alaric came to power and also Augustine was ordained. This is a tremendous year in Human History.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound.

Thus, the angel goes back after lighting the incense to gather a more ominous fire from the altar prepared for judgment on the Primitive Catholic Roman Empire. And what better indications of the divine wrath than symbols of thunder, lightning and earthquake, probably signifying the death of Theodosius.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

(395 A.D. – 410 A.D.)

Thus, following the historic progression, the chronological, geographic and hermeneutic of the interpretation has already been established as the Roman Empire from the Pax Romana to its Fall, these prophecies being symbols of literal historical events, pace Daniel. The timeline up to this point is the death of Theodosius and the rise of the Goths with Alaric and Radagaisus primarily Alaric in 395. Yet we have even further qualifications mentioned. We see in verse 7b that a third of the Empire is targeted. Thus, we are to understand by this prophecy judgment on the Western Roman Empire; the African and Eastern provinces will be largely left out of this trumpet judgment.

Edward Gibbon states in his *History Of The Decline And Fall Of The Roman Empire*, Chapter XXX: Revolt Of The Goths.—Part I:

“If the subjects of Rome could be ignorant of their obligations to the great Theodosius, they were too soon convinced, how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the republic. He died in the month of January; and before the end of the winter of the same year, the Gothic nation was in arms.”²⁰

Sir Isaac Newton states,

“Theodosius died A.C. 395; and then the Visigoths, under the conduct of Alaric the successor of Frigidern, rose from their seats in Thrace and wasted

²⁰ <https://www.gutenberg.org/files/733/733-h/733-h.htm#link302HCH0001>

Macedon, Thessaly, Achaia, Peloponnesus, and Epirus, with fire and sword for five years together; when turning westward, they invaded Dalmatia, Illyricum and Pannonia; and from thence went into Italy A.C. 402; and the next year were so beaten at Pollentia and Verona, by Stilico the commander of the forces of the Western Empire, that Claudian calls the remainder of the forces of Alaric, *tanta ex gente reliquias breves*[among all the nation of the short remnant of the], and Prudentius, *Gentem deletam*[People had to be destroyed]. Thereupon Alaric made peace with the Emperor, being so far humbled, that Orosius saith, he did, *pro pace optima & quibuscunque sedibus suppliciter & simpliciter orare*. [For peace and whatever the best seats and simply pray earnestly]"²¹

Alaric would later lead a complete sack of Rome in 410. He would soon die later that year. During this time Vigilantius is standing up to the Catholic Church and its idolatry earning the indignation of Jerome who wrote his *Contra Vigilantium*. And yet, the Romanists refused to repent. Again from Chapter XXX Gibbon states,

“Fame,” says the poet, “encircling with terror her gloomy wings, proclaimed the march of the Barbarian army, and filled Italy with consternation:” the apprehensions of each individual were increased in just proportion to the measure of his fortune: and the most timid, who had already embarked their valuable effects, meditated their escape to the Island of Sicily,

²¹https://www.preteristarchive.com/Books/1733_newton_observations.html

or the African coast. The public distress was aggravated by the fears and reproaches of superstition. 32 Every hour produced some horrid tale of strange and portentous accidents; the Pagans deplored the neglect of omens, and the interruption of sacrifices; but the Christians still derived some comfort from the powerful intercession of the saints and martyrs. 33”

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(429 – 468 A.D.)

Thus, we see symbology of the Naval attack of Mediterranean Rome by Genseric King of the Vandals, beginning in 429, he sacked Rome in 455, and dominated the Western Mediterranean until his death in 477. Gibbon states in his *History Of The Decline And Fall Of The Roman Empire*, Chapter XXXIII: Conquest Of Africa By The Vandals.—Part I.,

“The experience of navigation, and perhaps the prospect of Africa, encouraged the Vandals to accept the invitation which they received from Count Boniface; and the death of Gonderic served only to forward and animate the bold enterprise. In the room of a prince not conspicuous for any superior powers of the mind or body, they acquired his bastard brother, the terrible Genseric; 13 a name, which, in the destruction of the Roman empire, has deserved an

equal rank with the names of Alaric and Attila.”²²

Ridpath depicts his invasion of Northern Africa:



THE LANDING OF THE VANDALS IN AFRICA.
Drawn by F. E. Woodman.

Ridpath's Universal History, Volume 12, pg. 428

²² See also Chapter XXXVI: Total Extinction Of The Western Empire.—
Part I: Sack Of Rome By Genseric, King Of The Vandals.—His Naval
Depredations.

Genseric also conquered the island provinces of Sicily, Sardinia, Corsica and Malta. Gibbon records Genseric himself in a prophetic moment:

“In the spring of each year, they equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy, till the moment that he hoisted sail. When he was asked, by his pilot, what course he should steer, “Leave the determination to the winds, (replied the Barbarian, with pious arrogance;) they will transport us to the guilty coast, whose inhabitants have provoked the divine justice;” but if Genseric himself deigned to issue more precise orders, he judged the most wealthy to be the most criminal. The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily: they were tempted to subdue the Island of Sardinia, so advantageously placed in the centre of the Mediterranean; and their arms spread desolation, or terror, from the columns of Hercules to the mouth of the Nile.”²³

And then with the Battle of Cap Bon (468) the prophecy was fulfilled when the Roman fleet was devastated by the Vandal fire-ships.

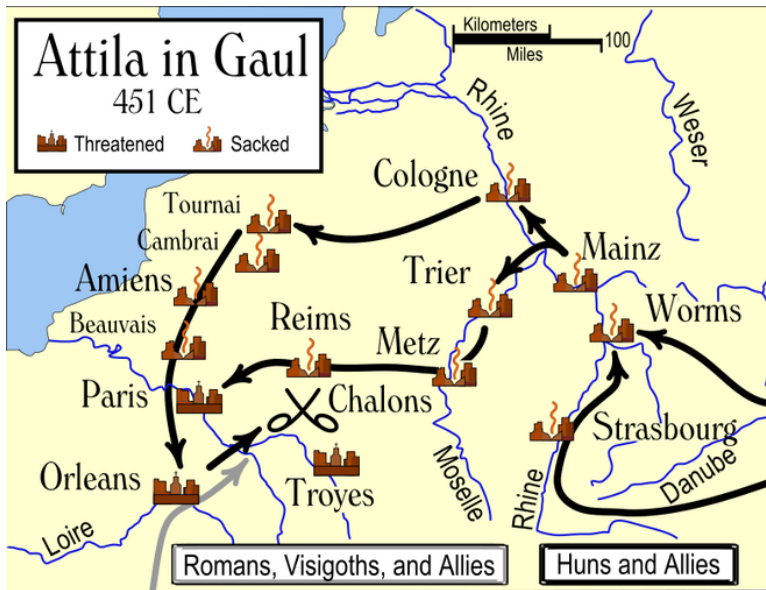
10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the

²³ Chapter XXXVI: Total Extinction Of The Western Empire.—Part III.

third part of the rivers, and upon the fountains of waters;
11 And the name of the star is called Wormwood: and the
third part of the waters became wormwood; and many men
died of the waters, because they were made bitter.

(450-453 A.D.)

This prophecy is no doubt Attila the Hun who came to power just 5 years after Genseric launched his Naval campaigns and began his invasion of the river-lands of Gaul in 450-451 and then Italy in 452. He would die the next year in 453.



Gibbon, Chapter XXXIV: Attila.—Part II:

“After this entertainment, they travelled about one hundred miles from Sardica to Naissus. That flourishing city, which has given birth to the great Constantine, was levelled with the ground: the

inhabitants were destroyed or dispersed; and the appearance of some sick persons, who were still permitted to exist among the ruins of the churches, served only to increase the horror of the prospect. The surface of the country was covered with the bones of the slain; and the ambassadors, who directed their course to the north-west, were obliged to pass the hills of modern Servia, before they descended into the flat and marshy grounds which are terminated by the Danube. The Huns were masters of the great river: their navigation was performed in large canoes, hollowed out of the trunk of a single tree; the ministers of Theodosius were safely landed on the opposite bank; and their Barbarian associates immediately hastened to the camp of Attila, which was equally prepared for the amusements of hunting or of war.”

Gibbon gives an indication of a breakout of disease at the later period of Attila’s campaigns:

History Of The Decline And Fall Of The Roman Empire, Chapter XXXV: Invasion By Attila.—Part III,

“The shepherds of the North, whose ordinary food consisted of milk and raw flesh, indulged themselves too freely in the use of bread, of wine, and of meat, prepared and seasoned by the arts of cookery; and the progress of disease revenged in some measure the injuries of the Italians. ⁶⁴ When Attila declared his resolution of carrying his victorious arms to the gates of Rome, he was admonished by his friends, as well as by his enemies, that Alaric had not long survived the conquest of the eternal city.

[FN] [Si statim infesto agmine urbem petiissent, grande discrimen esset: sed in Venetia quo fere tractu Italia mollissima est, ipsa soli coelique clementia robur elanquit. Ad hoc panis usu carnisque coctae, et dulcedine vini mitigatos, &c. This passage of Florus (iii. 3) is still more applicable to the Huns than to the Cimbri, and it may serve as a commentary on the celestial plague, with which Idatius and Isidore have afflicted the troops of Attila.]"²⁴

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

(476 A.D. - 493 A.D.)

Thus, came the end of the Roman Empire with Odoacer (An Arian "Heretic") deposing Romulus in 476 A.D. and reigning until 493 A.D. He would be succeeded by Theodoric.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Thus, the prophet warns us of the trumpets that are left to blast which I reserve for a future consideration.

²⁴ <https://www.gutenberg.org/files/733/733-h/733-h.htm#link342HCH0001>

The Fifth Trumpet, the First Woe and the Muslim Conquests of the Eastern Empire (Rev. 9:1-12)

With the Fall of the Western Empire in 476 A.D., there was still work left to be done in Elohim's judgment on the Roman Empire. The Eastern Empire still stood strong. It would be in the time of Heraclius of the Byzantine Empire, the Eastern half of Rome that judgment is now focused.

Picking up from Chapter II, Fundamentals of Historicist Hermeneutics, the line of Ishmael, the Arabs, are depicted as a wild donkey due to their violent and unstable characteristics, in scripture:

*Gen. 16: "He will be a wild donkey of a man,
His hand will be against everyone,
And everyone's hand will be against him;
And he will live to the east of all his brothers."*

In Daniel 7, the prophet depicts Babylon as a lion, the first beast, which species of animal is native to Mesopotamia and the most prevalent symbol in Babylonian artwork. We even have in Darius' Palace a winged lion exactly as Dan. 7:4 states:



The second beast in Daniel's prophecy is the bear depicting the Medo-Persian Empire, the Asiatic Black Bear and the Baluchistan bear being prevalent in the mountainous regions of the Medes.²⁵

The Leopard symbolizing Greece is no doubt due to the Anatolian Leopard. Pindar, depicts the Magnesians, an ancient Greek people in Ionia, as their native dress including leopard skin:

“And so in time
he came, a man with two spears, stupendous; [140]
a double garment covered him, [80]
the Magnesians’ native dress
closely fitting his marvelous limbs,

²⁵ https://en.wikipedia.org/wiki/Baluchistan_bear

and round about it a leopard skin
kept off the shivering rain; [145] ”²⁶

In Daniel 8 we are introduced to the He-goat and the Ram
depicting Greece and Persia.

The correlation of Greece with the goat is well known with
Aegus the Goat-Man.



“In ancient times, there were various explanations for
the name Aegean. It was said to have been named
after the Greek town of Aegae, or after Aegea, a queen
of the Amazons who died in the sea, or Aigaion, the
“sea goat”, another name of Briareus, one of the

²⁶ Pindar, Pythian 4:

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:abo:tlg.0033.002:4>

archaic Hecatonchires, or, especially among the Athenians, Aegeus, the father of Theseus, who drowned himself in the sea when he thought his son had died.

A possible etymology is a derivation from the Greek word αἶγες - aiges = “waves” (Hesychius of Alexandria; metaphorical use of αἶξ (aix) “goat”), hence “wavy sea”, cf. also αἰγιαλός (aigialos = aiges (waves) + hals (sea)),[2] hence meaning “sea-shore.”²⁷

As to Persia, as we saw before the people of Media and Persia were Mountain tribes, the frequent home of the Bear and the Ram. In Calmet’s *Dictionary of the Holy Bible* (pg. 649) we see that Ancient Persia was well known for the Ram on its coinage:

²⁷ https://en.wikipedia.org/wiki/Aegean_Sea

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AS PUBLISHED BY THE LATE

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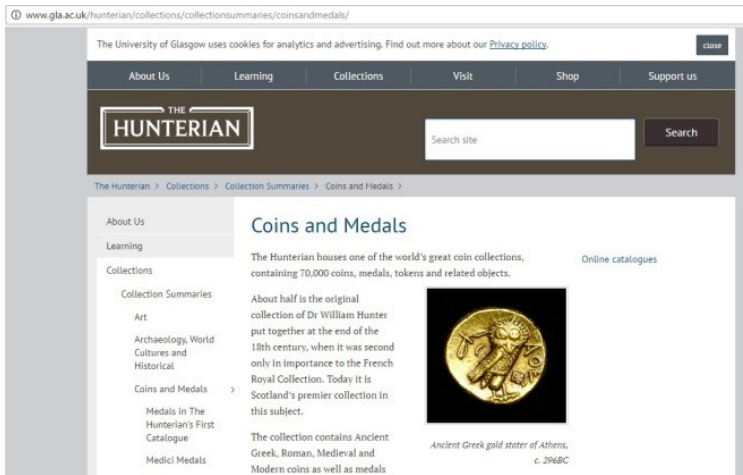
“But the custom of representing the type and power of a country under the form of a horned animal is not peculiar to Macedonia. Persia was represented by a ram. Ammianus Marcellinus acquaints us, that the king of Persia, when at the head of his army, wore a ram’s head made of gold, and set with precious stones, instead of a diadem. (Lib. xix. cap. 1.) The type of Persia, the ram, is observable on a very ancient coin, undoubtedly Persian, in Dr. Hunter’s collection.

“The relation of these emblems to Macedon and Persia is strongly confirmed by the vision in the prophet Daniel, (chap. viii. 3—8.) which, while it explains the specimens of antiquity before us, receives itself in return no inconsiderable share of illustration. The whole of this vision is afterwards explained by the angel Gabriel, verses 21—23. Nothing, certainly, is more directly applicable to overthrow the joint empire of the Medes and Persians by Alexander

the Great, than are these verses in the book of Daniel; nor at the same time can better authority be required for the true meaning of the single-horned goat, than may be derived from



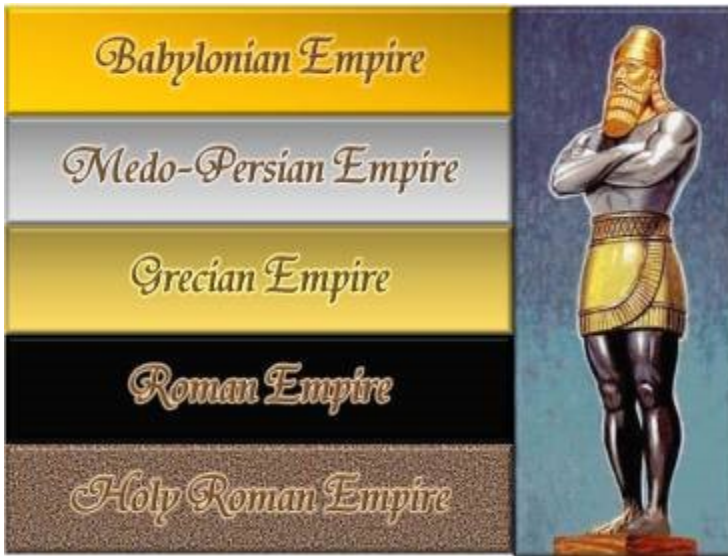
The Dr. Hunter mentioned is the famous 18th Century anatomist William Hunter and his famous Hunterian Museum:



In *The Roman History Of Ammianus Marcellinus*, Book 19, C. 1, we read of Gumbrates, a 4th century Persian king, riding into war with a Ram's Head:

“3. And he himself, mounted on his charger, and being taller than the rest, led his whole army, wearing instead of a crown a golden figure of a ram's head inlaid with jewels”

In Daniel's most famous prophecy, the Statue Prophecy (Dan. 2) we see the Babylonian (Head of Gold), Medo-Persian (Chest and Arms of Silver), Greek (Belly and thighs of Brass) and Roman Empires (Legs of Iron) laid out for us centuries before these kingdoms existed.



Gibbon states, *History Of The Decline And Fall Of The Roman Empire*, XXXVIII: Reign Of Clovis.—Part VI:

“The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the Ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.”

On the Greek Brass, we read in Herodotus, Vol. 2, Chap. 152:

“However, not long afterwards certain Carians and Ionians who had left their country on a voyage of plunder, were carried by stress of weather to Egypt where they disembarked, all equipped in their **brazen armour**, and were seen by the natives, one of whom carried the tidings to Psammetichus, and, as he had

never before seen men **clad in brass**, he reported that brazen men had come from the sea and were plundering the plain. Psammetichus, perceiving at once that the oracle was accomplished, made friendly advances to the strangers, and engaged them, by splendid promises, to enter into his service. He then, with their aid and that of the Egyptians who espoused his cause, attacked the eleven and vanquished them.”

As for Rome and it's association with Iron we need only look to the famous Iron Lorica Segmenta:



Livy, *Roman History*, Book 9.40, states in contrast to the Samnite soldiers who were adorned with silver and gold,

“The Romans had been apprized of these splendid accoutrements, and had been taught by their commanders, that “a soldier ought to be rough; not decorated with gold and silver, but placing his confidence in his sword. That matters of this kind were in reality spoil rather than armour; glittering before action, but soon becoming disfigured amid blood and wounds. That the brightest ornament of a soldier was valour; that all those trinkets would follow victory, and that those rich enemies would be valuable prizes to the conquerors, however poor.”²⁸

See also Ridpath, *Universal History*, Vol. 1, pg. 288 on the development of the Iron Age at this time. The iron age melts into the Roman Period.²⁹

The Bible is literally mapping out history for us before it even begins!

So now moving from the now established fact that the symbology in Bible prophecy, when depicting a literal nation is based on literal realities among that nation, namely, its gross domestic product, its regional flora and its fauna, its military armaments, its coinage, the moral character of the people, etc., we can now interpret Rev. 9.

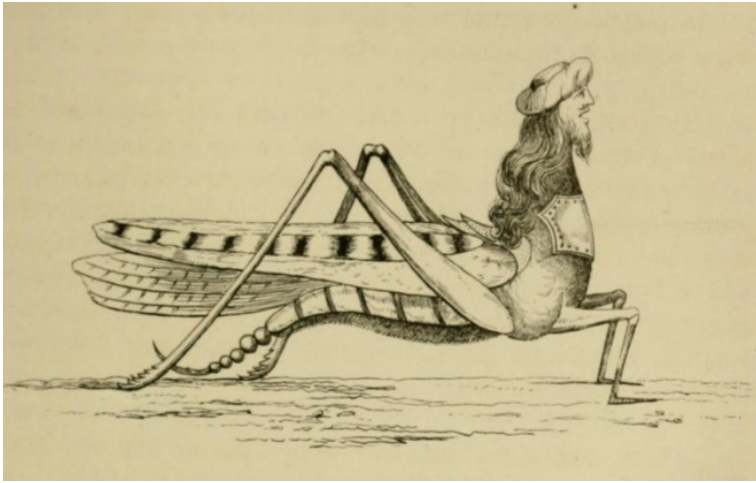
²⁸ <http://www.gutenberg.org/files/10907/10907-h/10907-h.htm#a40>

²⁹ <http://www.bradford.ac.uk/archaeomagnetism/further-information/glossary/periods-glossary/>

Revelation 9:1 Then the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him.² He opened the bottomless pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. ³ Then out of the smoke came locusts upon the earth, and power was given them, as the scorpions of the earth have power. ⁴ They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. ⁵ And they were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man.

So here we are introduced to the symbols of this Trumpet Judgment. Let's take them one at a time:

Locusts with the power of scorpions, prepared for battle like horses with armor and sounded like the swarming of chariots with teeth like lions but they had hair like women denoting effeminate characteristics (7-9) and are told not to hurt grass but to torment men.



Locusts denote ability to quickly swarm and spread:

*Nahum 3:15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself **many as the locusts**.*

The Locust is depicted as coming from the East of Egypt in scripture, which is the lands of the Arabs:

*Exo. 10:13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an **east wind** upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.*

*Judges 6: 3 And so it was, when Israel had sown, that the Midianites[Midian is Northwest Arabia – DS] came up, and the Amalekites, and the **children of the east**, even they came up against them; 4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. 5 For they came up with their cattle and their tents, and they came as grasshoppers*

[the same word for Locust] for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

Again, the scorpion is also denoted in scripture to be associated with this area:

Deuteronomy 8:15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

Arabia was the original native land of the horse.
Gibbon, *History Of The Decline And Fall Of The Roman Empire*,
Chapter L: Description Of Arabia And Its Inhabitants.—Part I,

“Arabia, in the opinion of the naturalist, is the genuine and original country of the horse;”³⁰

As I have already shown, the lion is also native and associated with this region.

As for the description of verses 7 and 8 of the locusts having faces of men but long hair as women, we see on an ancient Achaemenid coinage³¹, Daric in 490 B.C. depicted as bearded with long hair:

³⁰ <https://www.gutenberg.org/files/735/735-h/735-h.htm>

³¹ https://en.wikipedia.org/wiki/Achaemenid_coinage



The Achaemenid Empire was greatly comprised of the Arab people.³² We see the same with the Sasanian rock reliefs:

³² <http://www.ancient.eu/image/148/>



Pliny States in *Natural History*, Book Six, C. 32,

“The Arabs either wear the mitra, or else go with their hair unshorn, while the beard is shaved, except upon the upper lip: some tribes, however, leave even the beard unshaved.”³³

Jerome states, writing in the late 4th century, in his *The Life of Malchus, the Captive Monk*,

“4. On the road from Beroa to Edessa adjoining the high-way is a waste over which the Saracens [Another word for Arabs – SI] roam to and fro without having any fixed abode. Through fear of them travellers in those parts assemble in numbers, so that by mutual assistance they may escape impending danger. There were in my company men, women, old men, youths,

³³ <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0137%3Abook%3D6%3Achapter%3D32>

children, altogether about seventy persons. All of a sudden the Ishmaelites[Another word for Arabs – SI] on horses and camels made an assault upon us, with their **flowing hair bound with fillets**, their bodies half-naked, with their broad military boots, their cloaks streaming behind them, and their quivers slung upon the shoulders.”³⁴

Crowns on the heads of the Locusts

This is no doubt the well-known Turban worn by commoners and noble families alike:



[From the movie *El Cid*]

Breastplates of Iron(vs 9)

Gibbon, *Chapter L: Description Of Arabia And Its Inhabitants.– Part V*,

“The resentment of the public and private loss stimulated Abu Sophian to collect a body of three

³⁴ <http://www.newadvent.org/fathers/3006.htm>

thousand men, seven hundred of whom were armed with cuirasses”³⁵



A cuirass is body armor usually consisting of a single piece. Thus, the Koran states in Surah 16:81,

“And GOD hath provided for you, of that which he hath created, conveniences to shade you from the sun, and he hath also provided you places of retreat in the

³⁵ <http://www.gutenberg.org/files/735/735-h/735-h.htm>

mountains, and he hath given you garments to defend you from the heat, and coats of mail to defend you in your wars” *George Sale (English Translation)*³⁶

Seeing we are well passed the zenith of the Iron Age, the fact that this armor was made of iron is considerably strong and should go without saying.

The Star-judgment Angel, the Smoke and the Pit

Rev. 9:1b and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The pit is no doubt referring to the Biblical doctrine of hell, the pit of destruction not the Catholic doctrine of eternal torment:

Psalm 55:23 But thou, O Elohim, shalt bring them down into the pit of destruction(Not eternal torment): bloody and deceitful men shall not live out half their days; but I will trust in thee.

The one with the keys to hell is the master Yeshua:

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

This same angel is spoken to in Rev. 20:

³⁶ <http://www.gutenberg.org/cache/epub/7440/pg7440-images.html>

20: 1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And again,

Heb. 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage.

And we read in verse 1 of Rev. 9 that the star-judgment angel was given the key to the bottomless pit so the star-judgment angel is not Yeshua but his instrument in this trumpet judgment.

So thus, we see the Master Yeshua through his judgment angel apocalyptically opening hell to release a hellish swarming apocalyptic host led by Abaddon or Apollyon who is also the angel of the bottomless pit.

Abaddon/Apollyon

This is no doubt the fallen Angel himself, Shatan the adversary:

Luke 10:18 And He said to them, "I saw Satan fall like lightning from heaven."

It was this fallen angel who inspired Muhammed:

Gibbon, Vol. 5, Chapter L: *Description Of Arabia And Its Inhabitants.—Part III,*

“From his earliest youth Mahomet was addicted to religious contemplation; each year, during the month of Ramadan, he withdrew from the world, and from the arms of Cadijah: in the cave of Hera, three miles from Mecca, he consulted the spirit of fraud or enthusiasm, whose abode is not in the heavens, but in the mind of the prophet. The faith which, under the name of Islam, he preached to his family and nation, is compounded of an eternal truth, and a necessary fiction, That there is only one God, and that Mahomet is the apostle of God.”

We see that Muhammad was unsatisfied with the religious sects of his homeland and was seeking to blaze his own path. Why is that? I want to consider this for a moment.

In my book, *One Hundred and Sixty-Six Theses Against the Jews, the Hebrew Roots, the Ebionites, the Muslims and the Premillennialists*, I state in Theses 32:

“Ebionism and the Rise of Islam

32. A cursory examination of Ebionite doctrine clearly reveals the roots of Islam. The Ebionites denied that Yeshua pre-existed his birth. They taught he was a mere man. The Ebionites rejected Paul as an apostate. They rejected the whole New Testament except Matthew but still deny the Virgin Birth, thus Matthew itself was suspect. The Ebionites were Premillennialists and they rejected the Penal

Substitutionary Atonement of Yeshua. The evolution to Islam from this platform is an easy one. Though the Muslims accept the Virgin Birth in large, they still see Yeshua as only a mere man. The Muslims deny Penal Substitutionary Atonement which itself brings the essence of Biblical Judaism into question as well as the Premillennial idea of the rebuilt Temple. And having rejected the entire New Testament a basis for belief in Yeshua and the Abrahamic God was needed. Thus, Muhammed and the Koran was erected. To reject the New Testament while holding faith in Yeshua is arbitrary and ad hoc. On what basis other than the Islamic tradition can you appeal to? They will demand that the Muslims do not hold the Torah to be perfect, but then neither does the Ebionite/Hebrew Roots, for they reject the Torah on Blood Atonement and add to the Torah with Ezekiel's Temple."

We also see a strong influence of Nestorianism concerning the rise of Islam. And Nestorianism is an offshoot of the Catholic



Church. Thus, Muslims believe in the Virgin Birth, and they admit to venerating Mary much higher than the Bible:

This is why their women are dressed just like Catholic Nuns.

Nestorius himself was a Catholic and participated in the early Catholic Ecumenical Councils. He was a staunch defender of the Trinity and the Council of Nicea which is why the Nestorian Churches have monasteries, priests, idolatrous and

extra biblical liturgies, the traditional Catholic forms of Church government, etc.

The first and cherished wife of Muhammed, Khadija had Nestorians in her family such as Waraka ibn Nawfal who was a Nestorian Priest.

The problem was that the two groups, the Ebionites and the Nestorians had such gaping holes in their doctrines that another tradition was needed. The Ebionites claimed to believe in Yeshua but rejected every book of the New Testament! The Nestorians believed Yeshua was two persons as if there were two Messiahs! And this is why we see Muhammad seeking his own way.

The Seal on the Forehead

Rev. 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

The Seal of Elohim on the foreheads of men was defined by the Torah as keeping the commandments of Yahovah.

Exo. 13: 7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. 8 And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. 9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. 10 Thou shalt therefore keep this ordinance in his season from year to year.

11 And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, 12 That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. 13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. 14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage: 15 And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem. 16 **And it shall be for a token upon thine hand, and for frontlets between thine eyes:** for by strength of hand the Lord brought us forth out of Egypt.

Thus, the mark or seal of Elohim is keeping his commandments while the mark of the beast is the refusal to obey the commands of Elohim.

Torment for five months

The *Oxford Handbook of Religion and Violence* edited by Mark Juergensmeyer, Margo Kitts, Michael Jerryson (Oxford University Press, 2013), pg. 126, states that Muhammad began his preaching ministry in 612 A.D. With the failed Arab Siege of Constantinople (717-718) the Locust horde were experiencing failure and demoralization.

Thus, Gibbon, Vol. 5, Chapter LII: More Conquests By The Arabs.—Part II,

“Constantinople and the Greek fire might exclude the Arabs from the eastern entrance of Europe; but in the West, on the side of the Pyrenees, the provinces of Gaul were threatened and invaded by the conquerors of Spain.”

At the Battle of Tours, 732 A.D., the exact point when the 4th month ended and the fifth began the Muslims were crushed by Charles Martel.

With the Abbasid Revolution weakening the unity of the Muslim movement even more, ending in 750 A.D., the Muslim movement began to transition from invasion to Empire building. And thus the victorious Abbasid Caliphate established their Capital City Baghdad 762 A.D., exactly 150 years or 5 prophetic months from 612 A.D.

Gibbon says, Vol. 5, *Chapter LII: More Conquests By The Arabs.—Part II,*

“Mecca was the patrimony of the line of Hashem, yet the Abbassides were never tempted to reside either in the birthplace or the city of the prophet. Damascus was disgraced by the choice, and polluted with the blood, of the Ommiades; and, after some hesitation, Almansor, the brother and successor of Saffah, laid the foundations of Bagdad, 41 the Imperial seat of his posterity during a reign of five hundred years. 42 The chosen spot is on the eastern bank of the Tigris, about fifteen miles above the ruins of Modain: the double wall was of a circular form; and such was the rapid increase of a capital, now dwindled to a provincial town, that the funeral of a popular saint might be attended by eight hundred thousand men and sixty

thousand women of Bagdad and the adjacent villages. In this **city of peace**, 43 amidst the riches of the East, the Abbassides soon disdained the abstinence and frugality of the first caliphs, and aspired to emulate the magnificence of the Persian kings.”

And again Gibbon states in the next chapter, *Chapter LII: More Conquests By The Arabs.—Part III*,

“War was no longer the passion of the Saracens, and the increase of pay, the repetition of donatives, were insufficient to allure the posterity of those voluntary champions who had crowded to the standard of Abubeker and Omar for the hopes of spoil and of paradise.”

Remember, the prophet said(9:5) the Locusts were only intended to torment, not to conquer and kill the Eastern Empire. And thus, the Fifth Trumpet was fulfilled.

The Sixth Trumpet, the Second Woe, the Turks and the Fall of the Eastern Empire (Rev. 9:13-21)

**Rev. 9: 13 And the sixth angel sounded, and I heard a voice
from the four horns of the golden altar which is before
God, 14 Saying to the sixth angel which had the trumpet,
Loose the four angels which are bound in the great river
Euphrates.**

The golden altar is the altar of incense representing the intercession of the High Priest in offering incense representing the prayers of saints recently propitiated by the blood of the atonement (Exo. 30). Thus, the intercession of Messiah is symbolically depicted as being offended by the Greek Church for her relics, Mariolatry and prayers to saints, denying the intercession and mediation of Yeshua. Heb. 7-10. And thus, judgment is proclaimed against it.

**15 And the four angels were loosed, which were prepared
for an hour, and a day, and a month, and a year, for to slay
the third part of men.**

Unlike the previous judgment, where the Locusts were only meant to torment, this judgment proclaims the same judgment death as was proclaimed against the Western Roman Empire. Thus, the Eastern Empire, now firmly established and fortified under Basil II and his successors, and the Turkish Islamo Seljuk Empire being established by Tughril Beg, the Eastern

Empire was ripe for warfare. Beg's successor, Alp Arslan, 1063 A.D., would begin the assault on the Eastern Empire.

Gibbon, *Chapter LVII: The Turks.—Part II...*

“Twenty-five years after the death of Basil, his successors were suddenly assaulted by an unknown race of Barbarians, who united the Scythian valor with the fanaticism of new proselytes, and the art and riches of a powerful monarchy. 25_The **myriads of Turkish horse** overspread a frontier of six hundred miles from Tauris to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. Yet the arms of Togrul did not make any deep or lasting impression on the Greek empire. The torrent rolled away from the open country; the sultan retired without glory or success from the siege of an Armenian city; the obscure hostilities were continued or suspended with a vicissitude of events; and the bravery of the Macedonian legions renewed the fame of the conqueror of Asia. 26 The name of Alp Arslan, the valiant lion, is expressive of the popular idea of the perfection of man; and the successor of Togrul displayed the fierceness and generosity of the royal animal. **He passed the Euphrates** at the head of the Turkish cavalry, and entered Caesarea, the metropolis of Cappadocia, to which he had been attracted by the fame and wealth of the temple of St. Basil.”

Thus, in 1071 the Eastern Empire would receive its first humiliating defeat.

“The Battle of Manzikert was fought between the Byzantine Empire and the Seljuq Empire on August 26, 1071 near Manzikert (modern Malazgirt in Muş Province, Turkey). The decisive defeat of the Byzantine army and the capture of the Emperor Romanos IV Diogenes[10] played an important role in undermining Byzantine authority in Anatolia and Armenia,[11]and allowed for the gradual Turkification of Anatolia.”³⁷

Thus, it was Arslan emerging from the Euphrates river(An important parameter to remember for later) that brings judgment upon the Eastern Empire.

16 And the number of the army of the horsemen were two hundred thousand(myrias) thousand(myrias): and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

As documented above from Gibbon, the Turkish Army was primarily on horseback and he even uses the same word for the quantity of the Turkish horse: *myriads*!

And again:

Gibbon, *Chapter LVII: The Turks.–Part I.*

“Their wandering life maintains the spirit and exercise of arms; they fight on horseback; and their courage is

³⁷ [https://en.wikipedia.org/wiki/Siege_of_Jerusalem_\(1099\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(1099))

displayed in frequent contests with each other and with their neighbors.”

Not only was the Eastern Empire assaulted by Turks but also by their own people in 1204 with the Sack of Constantinople by Catholic Crusaders. Yet this would be nothing as bad as what would happen under Mehmed the Conqueror. Thus, in 1453, Mehmed, would lay siege on Constantinople with myriads of Horsemen accompanied by cannon fire and a large Naval Fleet. Constantinople was led by Giovanni Giustiniani and Constantine XI Palaiologos:

Gibbon, *Chapter LXVIII: Reign Of Mahomet The Second, Extinction Of Eastern Empire.—Part III,*

“The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. “Your wound,” exclaimed Palæologus, “is slight; the danger is pressing: your presence is necessary; and whither will you retire?”—“I will retire,” said the trembling Genoese, “by the same road which God has opened to the Turks;” and at these words he hastily passed through one of the breaches of the inner wall. By this pusillanimous act he stained the honors of a military life; and the few days which he survived in Galata, or the Isle of Chios, were embittered by his own and the public reproach. 58 His example was imitated by the greatest part of the Latin auxiliaries, and the defence

began to slacken when the attack was pressed with redoubled vigor. The number of the Ottomans was fifty, perhaps a hundred, times superior to that of the Christians; **the double walls were reduced by the cannon to a heap of ruins:** in a circuit of several miles, some places must be found more easy of access, or more feebly guarded; and if the besiegers could penetrate in a single point, the whole city was irrecoverably lost.”



18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

Thus, the prophet depicts the fall of Constantinople by means of the cannon fire.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

The prophet is no doubt referring to the Turkish Tughs/Tui:

“TURKISH TUGHS

Turkish horsetail standard originated among the nomads of central Asia and was common to the Mongols and the Turks and closely connected with the totemic cult of the horse and yak,

without which life in the steppes might have become impossible. Its substantial element consisted of a bundle of horse or yak hair (black, white, red, green, or blue) fixed on a wooden staff, topped with a metal final.

Along with the flags, the Turkish tugh reached its final form in the fourteenth century. They represented authority, especially of the military. The declaration of war was manifested by setting the Sultan's tughs in front of their saray. On the march, they would be sent ahead to mark camp sites. In some engravings, seven tughs were planted in front of the Sultan's tent, five in front of the grand vizier's, and three marked the place of a pasha's tent. In battle they marked the place of leaders as a rallying point for dispersed soldiers."³⁸

Newton states,

"They slew the third part of men, when they conquered the Greek Empire, and took Constantinople, A.C. 1453. and they began to be prepared for this purpose, when Olub-Arslan began to conquer the nations upon Euphrates, A.C. 1063. The interval is called an hour and a day, and a month and a year, or 391 prophetic days, which are years."³⁹

Constantinople fell on May 29 1453. Next year, the Treaty of Constantinople (1454) was signed ending Christendom's

³⁸<http://www.turkishculture.org/military/flags/turkish-tughs-175.htm?type=1>

³⁹https://www.preteristarchive.com/Books/1733_newton_observations.html

aspirations to regain Constantinople. Thus the Ottoman Empire was established and its destruction of the Eastern Empire complete.

**20 And the rest of the men which were not killed by these
plagues yet repented not of the works of their hands, that
they should not worship devils, and idols of gold, and silver,
and brass, and stone, and of wood: which neither can see,
nor hear, nor walk: 21 Neither repented they of their
murders, nor of their sorceries, nor of their fornication,
nor of their thefts.**

Thus, the Eastern Orthodox Churchmen, even after such severe judgment upon them, refused to abandon their Mariolatry, their relic veneration, and their prayers to dead saints, in utter defiance of Scripture and the Son of Elohim. And thus, Russia would now take up the mantle of the Eastern Church which has until just recently been a relatively moot influence in world History.

And thus, the Sixth Trumpet is complete, and just as the Western Church refused to repent, neither did the Eastern and thus we are now on the cusps of the Great work of the Protestant Reformation.

The Little Book and the Protestant Reformation

(Rev. 10)

Rev. 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth

This open book is held by Yeshua, the only one worthy to open it, Rev. 5:1-5.

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Thus, this must be left in the obscurity the author leaves us with.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be [delay-NASB] no longer:

The Catholic Church having suffered severe punishment since 395 A.D. with the rise of Alaric, their time was now up and their Papal Antichrist is now to receive a severe judgment with the Reformation.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

Here we have symbology for the receiving of the words of Elohim in his Scriptures during the Reformation for as the Psalmist says the Scriptures were sweet as honey to his mouth:

Psalm 119:103 How sweet are Your words to my taste! Yes, sweeter than honey to my mouth!

Ezekiel uses the same language when he received his prophecy:

3: 1 Then He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." 2 So I opened my mouth, and He fed me this scroll. 3 He said to me, "Son of man, feed your stomach and fill your body with this scroll which I am giving you." Then I ate it, and it was sweet as honey in my mouth.

Yet, the sweetness turned to bitterness in his stomach as our ancestors learned of the lies that had been told to them by the Roman Church and suffered persecution for the truth.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

And thus, the word of Elohim was preached among the nations with the Missionary age exploding after the Reformation when men abandoned the rote ceremonies of the Catholic Liturgies and began to study and proclaim the words of the Bible! This was done primarily by the White Anglo Saxon Protestant People which is why English is now the language of modern commerce.

42 Months, Time, Times, Half a Time, 1260 Years, 1290 Years, 1335 Years, the Abomination of Desolation, the Two Witnesses, the Great Tribulation and the Two Beasts Revealed (Rev. 11-13)

The 42 Months, the Time(1) + Times(2) + Half a Time(.5) = (3.5), and the 1260 years are the same time period. 3.5 years is 42 months and 42 months is 1260 days.

Dan. 7:25 23 "Thus he said: 'The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will devour the whole earth and tread it down and crush it. 24 As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. 25 He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.

Here we have another depiction of the Roman Empire picking up from Dan. 2. The Roman Empire has dominance over the saints for 3.5 years/42months/1260 days.

Rev. 11:1 Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it. 2 Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months. 3 And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth." 4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Here we see the beginning of the 1260 days is when the nations tread underfoot the holy city. The two witnesses/two olive trees are said to be "the two anointed ones who are standing by the Lord of the whole earth." Zech 4:14. Newton says,

"While the Gentiles tread the holy city under foot, God gives power to his two Witnesses, and they prophesy a thousand two hundred and threescore days clothed in sackcloth. They are called the two Olive-trees, with relation to the two Olive-trees, which in Zechary's vision, chap. iv. stand on either side of the golden candlestick to supply the lamps with oil: and Olive-trees, according to the Apostle Paul, represent Churches, Rom. xi. They supply the lamps with oil, by maintaining teachers. They are also called the two candlesticks; which in this Prophecy signify Churches[Rev. 1:12-20], the seven Churches of Asia being represented by seven candlesticks. Five of these Churches were found faulty, and threatned if they did not repent; the other two were without fault, and so their candlesticks were fit to be placed in the second Temple. These were the Churches in Smyrna and Philadelphia. They were in a state of tribulation and

persecution, and the only two of the seven in such a state: and so their candlesticks were fit to represent the Churches in affliction in the times of the second Temple, and the only two of the seven that were fit. The two Witnesses are not new Churches: they are the posterity of the primitive Church, the posterity of the two wings of the woman, and so are fitly represented by two of the primitive candlesticks. We may conceive therefore, that when the first Temple was destroyed, and a new one built for them who worship in the inward court, two of the seven candlesticks were placed in this new Temple...

These are the two Olive-trees, or Churches, which supplied the lamps with oil, Zech. iv. These are the two candlesticks, or Churches, standing before the God of the earth. Five of the seven Churches of Asia, those in prosperity, are found fault with, and exhorted to repent, and threatned to be removed out of their places, or spewed out of Christ's mouth, or punished with the sword of Christ's mouth, except they repent: the other two, the Churches of Smyrna and Philadelphia, which were under persecution, remain in a state of persecution, to illuminate the second temple. When the primitive Church catholick, represented by the woman in heaven, apostatized, and became divided into two corrupt Churches, represented by the whore of Babylon and the two-horned Beast, the 144000 who were sealed out of all the twelve tribes, became the two Witnesses, in opposition to those two false Churches: and the name of two Witnesses once

imposed, remains to the true Church of God in all times and places to the end of the Prophecy.”⁴⁰

Rev. 11 continues:

7 When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.

Notice the word here is *testimony* not *prophecy*. Their prophecy ended in 1330 but their testimony lasted until the Reformation in the 16th century. The fact that the 1260 are elongated by the 1290 and then the 1335 in Dan 12, shows that 1330 was not the absolute end of their ministry.

8 And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.

Notice the passage says mystically not literally. The great city will be demonstrated to be the Church of Rome in the later Chapter on Rev. 17 and 18.

9 Those from the peoples and tribes and tongues and nations will look at their dead [g]bodies for three and a half days,

Thus, the two witnesses, those persecuted few who protested against Rome all through the previous ages, have now been silenced in the 5th Lateran Council:

⁴⁰https://www.preteristarchive.com/Books/1733_newton_observations.html

5th Lateran Council, Session 2, 17 May 1512,

“Julius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. We intend, with the help of the most High, to proceed with the holding of this sacred Lateran council which has now begun for the praise of God, the peace of the whole church, the union of the faithful the overthrow of heresies and schisms, the reform of morals, and the campaign against the dangerous enemies of the faith, so that the mouths of all schismatics and enemies of peace, those howling dogs, may be silenced and Christians may be able to keep themselves unstained from such pernicious and poisonous contagion.”

Session 9, May 5, 1514,

“This our intense desire for this campaign against the evil and implacable enemies of the cross of Christ is indeed so implanted in our heart that we determined to continue and follow up the sacred Lateran council — which was summoned and begun by our predecessor of happy memory, Julius II, and interrupted by his death — for that special reason, as is clear from all the different sessions held by us in the same council. Thus, with the christian princes or their spokesmen assembled at the same council, and prelates from different parts of the world coming to it, once peace between these christian princes had been settled and (as is right) the noxious brambles of heresies had been first uprooted from the Lord’s field, then the things necessary for the campaign against the same enemies, and what concerns the glory and

triumph of the orthodox faith, and various other matters, could be happily decided upon by the timely advice and agreement of all...

Trusting in the mercy of God and the authority of his blessed apostles Peter and Paul, we grant remission of one hundred days of imposed penances to those who, individually and in private, offer prayers to obtain the foregoing from God; seven times each day if they do it so often or, if fewer, as often as they shall do it; until the universal peace — which is receiving our constant attention — between princes and peoples at present in armed dispute has been established, and the campaign against the infidels has been decreed with our approval. We lay an obligation on our venerable brothers, primates, patriarchs, archbishops and bishops, to whom the present letter or copies of it, accurately printed either in Rome or elsewhere, shall come under official seals, to have it published with all possible speed in their provinces and dioceses, and to give firm instructions for its due execution.”

Session 12, March 16, 1517,

“The emperor-elect Maximilian, our dear son in Christ, in the time of our said predecessor Julius, and king Louis of France, of happy memory, in our own time, as well as other kings and princes adhered to the Lateran council, lawfully assembled in the holy Spirit, to the greatest satisfaction of everyone. The quasi-council at Pisa, which had been summoned by certain persons without the necessary authority and had been condemned by the same Julius who preceded us, was treated by them as condemned in accordance with the

decision of the said Julius. The schism which had begun to grow from this was ended (although it is clear that so long as the situation continued, it brought very many injuries to prelates and others of Christ's faithful at various times, as well as to other general councils held until this time). There was peace for the whole church and a resulting union. The moral habits of churchmen as well as of secular and other persons were reformed, insofar as this seemed appropriate, and several matters concerning the true faith were defined. Several other matters, after being carefully examined and debated in the three committees of cardinals and prelates mentioned above, were considered with care and skill in the said council and a final decision was reached."

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A HISTORY
OF
THE CHURCH

FROM
The Earliest Ages
TO
THE REFORMATION.

BY
THE REV. GEORGE WADDINGTON,
Vicar of Marston, and Prebendary of Chichester.

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1835.

On the 16th of the following March (1517), the Council met for the twelfth and concluding session, and after prohibiting the popular practice of pillaging the mansion of the Pope elect, and ordaining an imposition of tenths for the service of the Turkish war, it was dissolved. The bull of dissolution announced the accomplishment of every object of the assembly: peace had been re-established among the princes of Christendom; the schismatic synod of Pisa abolished; and above all, the reformation of the Church and court of Rome had been sufficiently provided for! There were, indeed, some fathers who ventured to argue that every abuse had not even yet been removed, and that the lasting interests of the Church would be better promoted by the further continuance of the Council—but the majority supported the Pope; and the last universal assembly of the Western Church, after having deliberately regulated all matters requiring any attention, and restored the establishment to perfect health and security, separated with complacency and confidence! And here we may mention (for the coincidence is remarkable) that in the very same year, almost before the assembled prelates had concluded their mutual congratulations on the peace, and unity, and purity of the Apostolical Church, Luther commenced, in the schools of Wittenberg, his public preaching against its most revolting corruption.

Sanction, as the exemption from it may have been a great cause of attachment to their liberties with the clergy of France. The question continued where it was then placed, till the arrangement brought about by Bossuet, in 1682. The arguments by which the conduct of Francis has been defended are—that many of the sees and monasteries were of royal foundation; that much confusion was occasioned by the popular method of election; that when subjects intrust the sovereign with the government of the state, that of the Church is therein included, &c. &c.

Court of Rome more confident in the sense of security than at that instant. The various heresies which had so long disturbed the Church were, for the most part, dismayed and silenced; the complaints and petitions of the faithful had long been rejected with insolent impunity; the Council, which had last been held, had effaced by its subservience the memory of Basle and Constance; and the warnings of Julian Cesarini were despised or forgotten. The temporal monarchy of Rome was more firmly established than at any former period, and her power and influence were still considerable in every part of Europe—her ecclesiastical agents were never more numerous or more zealous in her service. The pillars of her strength were visible and palpable, and she surveyed them with exultation from her golden palaces; but she did not so readily discern the moral causes which were combining for her dissolution, and slowly and secretly sapping the foundations of her pride.

Encyclopædia Britannica Vol. 17, pg. 673,

Be this as it will, however, the above-mentioned partition was the last piece of insolence which the pope ever had, or in all probability ever will have, in his power to exercise, in the way of parcelling out the globe to his adherents. Every thing was quiet, every heretic exterminated, and the whole Christian world supinely acquiesced in the enormous absurdities which were inculcated upon them; when, in 1517, the empire of superstition began to decline, and has continued to do so ever since. The person who made the first attack on the extravagant superstitions then prevailing was Martin Luther; the occasion of which is fully related under the article LUTHER. By some it is pretended, that

E.B. Elliot states on the three and a half days:

“But does the chronology suit ? It was predicted that for three and a half days the Witnesses were to be looked on as dead : in other words, that there was to be the interval of three and a half years between first recognition of their extinction by the assembled deputies from the states of Christendom, and their resuscitation. Was this the interval between that memorable day of the ninth session of the Lateran Council, on which the Orator pronounced his paeon of triumph over the extinction of heretics and schismatics, and the first and yet more memorable act of protestation by Luther? Let us calculate. The day of the 9th Session was, as we have seen. May 5, 1514; the day of Luther’s posting up his Theses at Wittenberg (the well-known epoch of the Reformation) Oct. 31, 1517. Now from May 5, 1514 to May 5, 1517 are three years: and from May 5, 1517 to October 31 of the same year, 1517, the reckoning in days is as follows...in all 180, or half 360 days ; that is, just half a year.- So that the whole interval is precisely, to a day, three and a half years ; precisely, to a day, the period predicted in the Apocalyptic prophecy !”

And will not permit their dead bodies to be laid in a tomb.

Burial was denied heretic Protestants:

New Advent Catholic Encyclopedia, “Christian Burial”,

“Only baptized persons have a claim to Christian burial and the rites of the Church cannot lawfully be performed over those who are not baptized. Moreover no strict claim can be allowed in the case of those persons who have not lived in communion with the Church according to the maxim which comes down from the time of Pope Leo the Great (448) “*quibus viventibus non communicavimus mortuis communicare non possumus*” (i.e. we cannot hold communion in death with those who in life were not in communion with us). It has further been recognized as a principle that the last rites of the Church constitute a mark of respect which is not to be shown to those who in their lives have proved themselves unworthy of it. In this way various classes of persons are excluded from Christian burial— pagans, Jews, infidels, heretics, and their adherents (Rit. Rom., VI, c. ii) schismatics, apostates, and persons who have been excommunicated by name or placed under an interdict. If an excommunicated person be buried in a church or in a consecrated cemetery the place is thereby desecrated, and, wherever possible, the remains must be exhumed and buried elsewhere.”⁴¹

Council of Constance 1414-18, Session 8 May 4, 1415,

“Furthermore, a process was begun, on the authority or by decree of the Roman council, and at the command of the church and of the apostolic see, after a due interval of time, for the condemnation of the said Wyclif and his memory. Invitations and

⁴¹ <http://www.newadvent.org/cathen/03071a.htm>

proclamations were issued summoning those who wished to defend him and his memory, if any still existed. However, nobody appeared who was willing to defend him or his memory. Witnesses were examined by commissaries appointed by the reigning lord pope John and by this sacred council, regarding the said Wyclif's final impenitence and obstinacy. Legal proof was thus provided, in accordance with all due observances, as the order of law demands in a matter of this kind, regarding his impenitence and final obstinacy. This was proved by clear indications from legitimate witnesses. This holy synod, therefore, at the instance of the procurator-fiscal and since a decree was issued to the effect that sentence should be heard on this day, declares, defines and decrees that the said John Wyclif was a notorious and obstinate heretic who died in heresy, and it anathematizes him and condemns his memory. It decrees and orders that his body and bones are to be exhumed, if they can be identified among the corpses of the faithful, and to be scattered far from a burial place of the church, in accordance with canonical and lawful sanctions."⁴²

10 And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them. ¹² And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

⁴² <http://www.papalencyclicals.net/Councils/ecum16.htm>

Thus, the Reformation was revived after the great diabolical work of the 5th Lateran Council, with the 95 Theses of Luther and then the Protestant Nations to ascend in power.

¹³ And the same hour was there a great earthquake, and the tenth part of the city fell

Thus, during the reign of Henry VIII, England would, under the influence of the Reformation break away from the Pope and the Holy Roman Empire to become a sovereign Nation.

and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Thus, began the mighty Eighty Years War, or the War for Dutch Independence from the Holy Roman Empire, including the great Protestant vs Catholic, Thirty Years War, to become an independent sovereign nation.

(The rest of Revelation 11 will be dealt with in the Chapter on the Seventh Trumpet)

Revelation 12

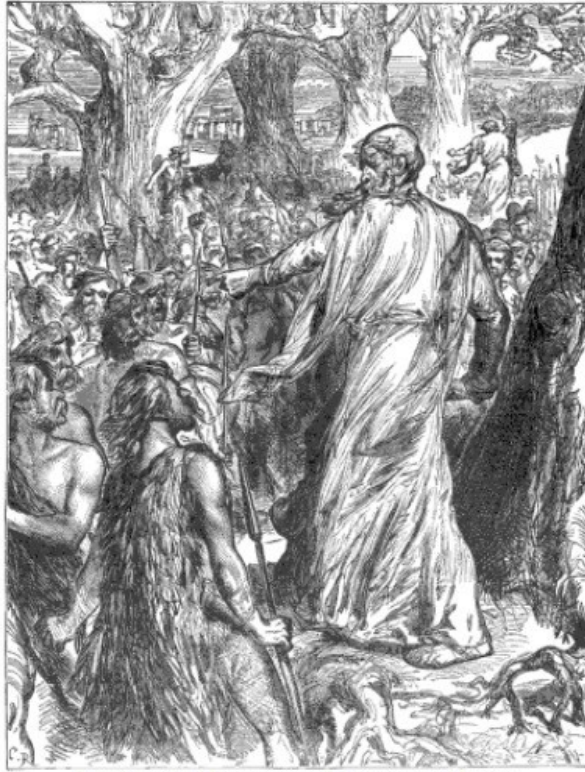
12: 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them

to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. Rev. 12: 5 And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. 6 Then the woman fled into the wilderness where she *had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days.

The woman is clearly believing true Israelites who fled to the wilderness after the resurrection of Yeshua to be there 1260 days. Luke 23:27-31. Mary did not survive 1260 years after the destruction of Jerusalem. This confines the fulfillment of the fleeing to the wilderness to the first century, though to be symbolic of all true believers (Rev. 12:17) until the time of Wycliffe, the end of the 1260 days. This is further solidified by the fact that verse 5 her child is to rule all nations with a rod of iron which is clearly indicated of Yeshua in Rev. 19:15 and was caught up to Elohim's throne, clearly indicating his Resurrection and ascension.

Also we see the red dragon, the devil-shatan, verse 9, disguised in the guise of the Roman Empire as we shall see in Revelation 13.

And the dragon does something very peculiar. He casts down stars to the earth. As we have already seen, the casting down of stars refers to political and/or religious powers falling in real life. So what powerful religious and/or political power was thrown down by the Roman Empire right before the ministry of the Messiah Yeshua? The mighty Druids; the most influential legal and religious powers of the Celtic people!



JULIUS CAESAR INCITING THE BRITONS TO OPPOSE THE LANDING OF THE ROMANS.

The suppression of the Druids by Rome began in the Gallic Wars from 58 – 50 B.C.

Pliny, *Natural History*, Book XXX,

“IV. Magic certainly found a home in the two Gallic provinces, and that down to living memory. For the principate of Tiberius Caesar[14 A.D. – 37 A.D.] did away with their Druids and this tribe of seers and medicine men. But why should I speak of these things when the craft has even crossed the Ocean and reached the empty voids of Nature? Even today Britain practises magic in awe, with such grand ritual

that it might seem that she gave it to the Persians. So universal is the cult of magic throughout the world, although its nations disagree or are unknown to each other. It is beyond calculation how great is the debt owed to the Romans, who swept away the monstrous rites, in which to kill a man was the highest religious duty and for him to be eaten a passport to health."⁴³

Suetonius, *The Lives of the Caesars*, The Life of Claudius 25:5,

"5 He[Cladius – 54 A.D.] utterly abolished the cruel and inhuman religion of the Druids among the Gauls, which under Augustus[27 B.C. – 14 A.D.] had merely been prohibited to Roman citizens;"⁴⁴

⁷ And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ And prevailed not; neither was their place found any more in heaven. ⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. ¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

The master Yeshua in the guise of Michael here, told us that at his earthly ministry the devil would be cast out:

⁴³ https://www.loebclassics.com/view/pliny_elder-natural_history/1938/pb_LCL418.287.xml

⁴⁴ http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Suetonius/12Caesars/Claudius*.html#25

John 12: 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me.

At his Resurrection the Master Yeshua was anointed King and Monarch of our world:

*Rom 1:4 who was designated Son of Elohim with power, according to the Set-apart Spirit, by the resurrection from the dead: משיח
Messiah, the Master of us*

This power was claimed by Yeshua when he said after his resurrection,

Mat 28:18 And Yeshua came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Peter continues this hopeful theme of victory,

1 Pe 1:3 Blessed be the Elohim and Father of our Master Yeshua Messiah, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of Yeshua Messiah from the dead

We read all throughout the New Testament that by the Resurrection of Yeshua, he conquered all the demonic powers and was anointed King over all.

1 Co 15:20 But now Messiah has been raised from the dead, and has become the first-fruit of those having fallen asleep. 1Co 15:21

For since death is through a man, resurrection of the dead is also through a Man. Co 15:22 For as all die in Ad_{am}, so also all shall be made alive in Messiah . 1Co 15:23 And each in his own order:

Messiah the first-fruits, then those who are of Messiah at His coming, 1Co 15:24 then the end, when He delivers up the reign to Elohim the Father, when He has brought to naught all rule and all authority and power. 1Co 15:25 For He has to reign until He has put all enemies under His feet. 1Co 15:26 The last enemy to be brought to naught is death. 1Co 15:27 For "He has put all under His feet." But when He says "all are put under Him," it is clear that He who put all under Him is excepted. 1Co 15:28 And when all are made subject to Him, then the Son Himself shall also be subject to Him who put all under Him, in order that Elohim be all in all.

Col 2:13 And you, being dead in your trespasses¹ and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Footnote: 1Eph. 2:1. Col 2:14 having blotted out the certificate of debt against us – by the dogmas – which stood against us. And He has taken it out of the way, having nailed it to the stake. Col 2:15 Having stripped the principalities and the authorities, He made a public display of them, having prevailed over them in it.

Eph 4:7 But to each one of us favour was given according to the measure of the gift of Messiah. Eph 4:8 That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men." Psalm 68:18

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death He might destroy him having the power of death, that is, the devil, Heb 2:15 and deliver those who throughout life were held in slavery by fear of death.

¹¹ And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹² Therefore rejoice, ye heavens, and ye that

dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. ¹³ And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Having been defeated by the Master Yeshua, Shatan now having his great powers as he did under the ancient Pagan Kingdoms, stripped from him, he acted in desperation to destroy the followers of Yeshua. This persecution would be shortly abated under Constantine but would continue under the coming Roman Papacy.

Rev. 12: 13 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. 14 But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she *was nourished for a time and times and half a time, from the presence of the serpent. ¹⁵ And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. ¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

And thus with the destruction of Jerusalem in 70 A.D. and the flight of the Jews out of their ancient homeland, here we have the 1260 days referred to as the time, times and half a time. 70 A.D. to 1330 A.D.

Dan. 12:1 "Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 2 Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt..."

5 Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. 6 And one said to the man dressed in linen, who was above the waters of the river, "How long will it be until the end of these wonders?" 7 I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed. 8 As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?" 9 He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time. 10 Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. 11 From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. 12 How blessed is he who keeps waiting and attains to the 1,335 days! 13 But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age."

Here we have the great tribulation mentioned in Mat. 24:21, the destruction of Jerusalem in 70 A.D. The resurrection mentioned is either the mysterious resurrection mentioned in Mat. 27:52 as survivors to the time of Jerusalem's sacking, or a spiritual renewal of Israel as Dan. 12:2 states, *and at that time*

your people, everyone who is found written in the book, will be rescued, and that the wonder of the Great tribulation for time, times and half a time. JP McCarter says,

“Daniel 12 describes it as lasting 1,290 years. The difference is 30 years. Now 30 years was the time from Christ’s birth to His public ministry, and it symbolizes the time of birth to public ministry in His prophets. If we add 1,260 years to 70 A.D., we get 1330 A.D. And 30 years later is 1360 A.D. So who was born in 1330 A.D. and began his public ministry in 1360 A.D.? John Wycliffe, the Morningstar of the Reformation. Daniel 12:12 goes on to speak of the blessing of those who will make it to 1,335 years, which is 1405 A.D. By 1405, the Reformation was firmly planted in the British Isles with the Lollards, and it had been planted in continental Europe with Huss. But just as in Israel’s history, there remained and remains a long saga even after coming out of the wilderness.”

The abomination of desolation is mentioned in Dan. 9:27 clearly referring to 70 A.D. Yeshua repeats the same in Matt. 24:15 as referring to the destruction of Jerusalem.

Now to the 13th Chapter of Revelation:

**Rev. 13: 1 And the dragon stood on the sand of
the seashore.**

**Then I saw a beast coming up out of the sea, having ten
horns and seven heads, and on his horns were ten diadems,
and on his heads were blasphemous names. 2 And the beast
which I saw was like a leopard, and his feet were
like those of a bear, and his mouth like the mouth of a lion.**

And the dragon gave him his power and his throne and
great authority.

Here we have the Roman Empire pagan beast. The Ten horns are the ten toes of Dan. 2 referring to the 10 divisions of the fallen Roman Empire.

E. B. Elliott sees the ten horns this way in Vol. 3, pg. 135,

From about the year 486 then, to 490, the following were the then existing Barbaric kingdoms, formed by the invaders within the limits of the Western empire: *Anglo-Saxons, Franks, Allemans, Burgundians, Visigoths, Suevi, Vandals, Heruli, Bavarians, Ostrogoths*; ten in all.—

Sir Isaac Newton sees them slightly different:

Observations On Daniel And The Apocalypse Of St. John,
Chapter 6 “Of the ten Kingdoms represented by the ten horns of the fourth Beast”,

- “1. The kingdom of the Vandals and Alans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Visigoths.
4. The kingdom of the Alans in Gallia.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.
7. The kingdom of the Britains.
8. The kingdom of the Hunns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.”

Verse 2 describes the beast with the same animals Daniel describes all the world empires with in Daniel 7:1-7. Thus, the

seven heads refer to the great world empires of the past. As Nigel Lee states,

“Accordingly, the Head that was “wounded to death” at that time was the Roman Head of a successive series of seven Ancient World Empires. Such would then be: the Egyptian, the Assyrian, the Babylonian, the Medo Persian, the Grecian, the Pagan-Roman, and the modern Papal Empire. For the wounded Head is the sixth or Roman Head that was already ruling in John’s own day”

3 I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast;

The fatal wound was the stone striking the feet of the Great Statue in Dan. 2, the victory of Yeshua, his Resurrection and ascension to the Father and anointing Kingship at the Father’s right hand. But the Roman Empire still continued, thus, its fatal wound was healed.

4 they worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who is able to wage war with him?”

Thus, we see the dominance of the Roman Empire and its armies.

5 There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. 6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven.

Here we see again the 1260 day years between 70 A.D. and 1330 A.D., the golden years of the Papacy's arrogant rule upon the Earth claiming to be the substitute Son of Elohim having arrogated his Ultramontane jurisdiction.

7 It was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him. 8 All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain. 9 If anyone has an ear, let him hear. 10 If anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faith of the saints.

Here we see the persecution of the early believers in the Roman Empire who were given brief relief under Constantine but soon to return with the ascendancy of the Gnostic-Catholic Theology of the Papacy as defined in "UNAM SANCTAM", Bull of Pope Boniface VIII, November 18, 1302,

"For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries".

11 Then I saw another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon. 12 He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.

Here we see the Roman Papacy lobbying for a continuation of the Roman Empire.

13 He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. 14 And he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life. 15 And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed.

Here we have the creation of the Holy Roman Empire. The Image of the Sea Beast.

16 And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead, 17 and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name. 18 Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.

We have already seen the mark or seal of Elohim is keeping his commandments while the mark of the beast is the refusal to obey the commands of Elohim.

Here we see the dominance of the Papal Holy Roman Empire and the financial dominance it had over the West. It was required by law that citizens pay the church tithes.

Twelfth Ecumenical Council, Lateran IV 1215, CANON 53,

“Summary. Owners who commit their estates to people that pursuant of their rites do not pay tithes, must be compelled to pay them in full.

Text. In some localities there dwell people who according to their rites are not accustomed to pay tithes, though they are considered Christians. To these some owners entrust the cultivation of their estates, in order to defraud the churches of tithes and thus realize greater profits. Wishing, therefore, to safeguard the churches against loss in this matter, we decree that the owners may entrust to such people and in such a manner the cultivation of their estates, but they must without argument pay to the churches the tithes in full, and to this let them be compelled, if necessary, by ecclesiastical censure. All tithes due by reason of the divine law or by reason of an approved local custom must be paid.”⁴⁵

Moreover, those excommunicated by the Church were cut off from local business. *The New Advent Catholic Encyclopedia* states in its article “Excommunication”:

“Civilia jura

⁴⁵ <http://legacy.fordham.edu/halsall/basis/lateran4.asp>

Civilia jura, i.e. the ordinary relations between members of the same society, outside of sacred and judicial matters. This privation, affecting particularly the person excommunicated, is no longer imposed on the faithful except in regard to the vitandi. The medieval canonists enumerated the prohibited civil relations in the following verse:

Os, orare, vale, communio, mensa negatur, namely:

- (a) conversations, exchange of letters, tokens of benevolence (osculum);
- (b) prayer in common with the excommunicated;
- (c) marks of honour and respect;
- (d) business and social relations;**
- (e) meals with the excommunicated.”⁴⁶

The label 666 is traditionally understood to be the Latin One or the Latin Man:

Against Heresies by St. Irenaeus, Book V, Chapter 30,

“3. It is therefore more certain, and less hazardous, to await the fulfilment of the prophecy, than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of

⁴⁶ <http://www.newadvent.org/cathen/05678a.htm>

the fear of God, and zeal for the truth: for the name *Evanthas* (ΕΥΑΝΘΑΣ) contains the required number, but I make no allegation regarding it. Then also *Lateinos* (ΛΑΤΕΙΝΟΣ) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast over this [coincidence]. *Teitan* too, (ΤΕΙΤΑΝ, the first syllable being written with the two Greek vowels ε and ι, among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation.”⁴⁷

⁴⁷ <http://www.newadvent.org/fathers/0103530.htm>

The Seventh Trumpet: The Vials of Wrath (Rev. 11, 15-16)



Rev. 10: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Thus, the vials of wrath are a continuation of the Seventh Trumpet, which would fit perfectly with the view that Rev. 12 and 13 are retrogressive reviews of our apocalyptic timeline, which as I have proved they are.

I maintained that the sixth trumpet ended when Constantinople fell on May 29 1453 and then the next year's Treaty of Constantinople (1454).

As you will remember, at the end of our exposition of Revelation 11, our consideration of the 1260, 1290, and 1335 years and also the two witnesses ended with the 95 Theses of Luther in 1517, the independence of England under Henry VIII and then the end of The Thirty Years War and the signing of the Treaty of Westphalia 1648.

Thus, let us begin with the introduction to the Seventh Trumpet in Revelation 11:

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

We see here how with the development of the Protestant Reformation, the success of the Gospel is becoming

exponential. This is emphasized even more in verse 19 where the temple is opened, referring to the access to the true believers in public. We also see in verse 18 the tumult of the nations under the general umbrella of the Roman Empire, the ten toes – the ten horns already discussed. The passage emphasizes the judgment of Elohim and his vengeance taken out on Rome for its persecution of his Prophets and saints. And as we have already seen the language of storms, earthquakes and celestial phenomenon refer to the political tumults and the fall of Political powers.

Considering the timeline of this prophecy, we must take into account that the Turkish woe Rev. 9:12, is not said to end until the sounding of the Seventh Trumpet.

Rev. 11: 14 The second woe is past; and, behold, the third woe cometh quickly.

Thus, with the victories of the Russian Empire in the Russo-Turkish War of 1768-1774 and finalized in the Russo-Turkish War of 1787-1792, the Turkish Woe was over (meaning not that the Turkish Empire was dissolved but that it no longer remained a threat), and the Seventh Trumpet to begin with the French Revolution depicted apocalyptically in the following Chapters of Revelation:

15: 1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb,

saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

The first vial of wrath refers then to the French Revolution which broke the power of the Roman Church in a great degree. And thus, as the Roman Church is referred to as Sodom and Egypt, Rev. 11:8, the Roman Church would receive the same kind of Judgment as Egypt:

Exo. 9: 8 And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth

*with blains upon man, and upon beast, throughout all the land of
Egypt.*

**3 And the second angel poured out his vial upon the sea;
and it became as the blood of a dead man: and every living
soul died in the sea.**

This judgment much like the Second Trumpet in Revelation 8, refers to the dominance of British Royal Fleet during the Napoleonic Wars:

https://en.wikipedia.org/wiki/Glorious_First_of_June

https://en.wikipedia.org/wiki/Battle_of_Groix

https://en.wikipedia.org/wiki/Order_of_battle_in_the_Biscay_campaign_of_June_1795

[https://en.wikipedia.org/wiki/Invasion_of_the_Cape_Colony_\(1795\)](https://en.wikipedia.org/wiki/Invasion_of_the_Cape_Colony_(1795))

[https://en.wikipedia.org/wiki/Battle_of_Cape_St_Vincent_\(1797\)](https://en.wikipedia.org/wiki/Battle_of_Cape_St_Vincent_(1797))

https://en.wikipedia.org/wiki/Battle_of_the_Nile

[https://en.wikipedia.org/wiki/Battle_of_Copenhagen_\(1801\)](https://en.wikipedia.org/wiki/Battle_of_Copenhagen_(1801))

https://en.wikipedia.org/wiki/Battle_of_Trafalgar

“The French Revolutionary Wars (1793–1801) and Napoleonic Wars (1803–1814 and 1815) saw the Royal Navy reach a peak of efficiency, dominating the navies of all Britain’s adversaries, which spent most of

the war blockaded in port. The Navy achieved an emphatic early victory at the Glorious First of June (1794), and gained a number of smaller victories while supporting abortive French Royalist efforts to regain control of France. In the course of one such operation, the majority of the French Mediterranean fleet was captured or destroyed during a short-lived occupation of Toulon in 1793.[46] The military successes of the French Revolutionary régime brought the Spanish and Dutch navies into the war on the French side, but the losses inflicted on the Dutch at the Battle of Camperdown in 1797 and the surrender of their surviving fleet to a landing force at Den Helder in 1799 effectively eliminated the Dutch navy from the war.[47] The Spithead and Nore mutinies in 1797 incapacitated the Channel and North Sea fleets, leaving Britain potentially exposed to invasion, but were rapidly resolved.[48] The British Mediterranean fleet under Horatio Nelson failed to intercept Napoleon Bonaparte's 1798 expedition to invade Egypt, but annihilated the French fleet at the Battle of the Nile, leaving Bonaparte's army isolated.[49] The emergence of a Baltic coalition opposed to Britain led to an attack on Denmark, which lost much of its fleet in the Battle of Copenhagen (1801) and came to terms with Britain.[50]"⁴⁸

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and

⁴⁸ https://en.wikipedia.org/wiki/Royal_Navy

prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Again, the language here bears resemblance to the Third Trumpet judgment in Rev. 8 fulfilled with Attila the Hun in his battles in the river-lands of Gaul, the Rhine and the lands of the Danube:

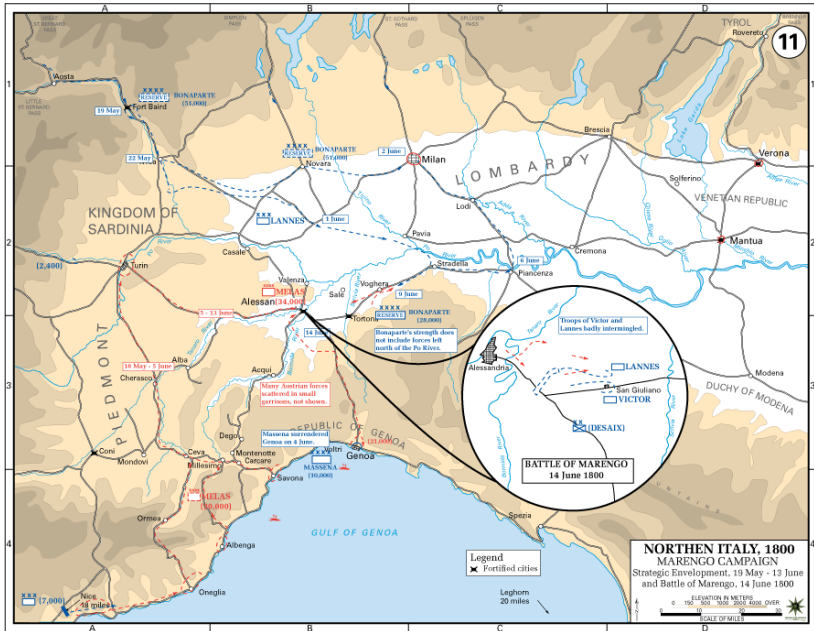
10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

And we see here in this vial a very similar fulfillment with the Napoleonic Wars traversing much the same ground:

https://en.wikipedia.org/wiki/Flanders_Campaign

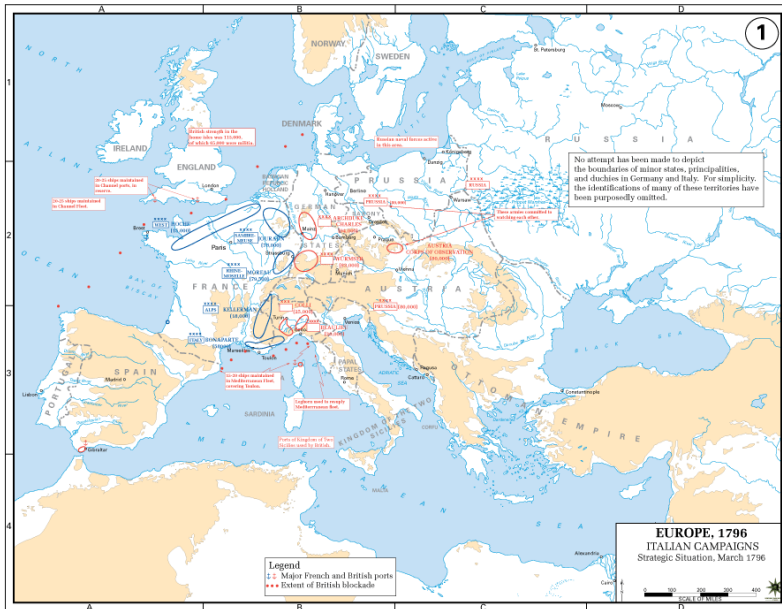
https://en.wikipedia.org/wiki/War_of_the_First_Coalition

The Marengo Campaign



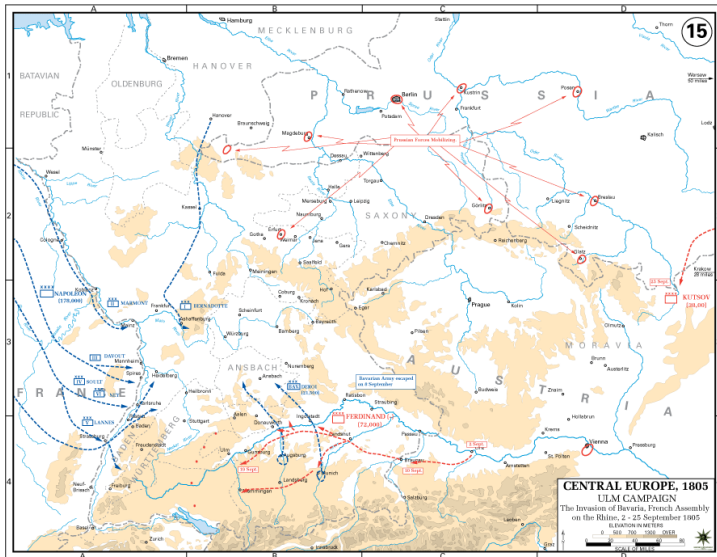
[[http://www.westpoint.edu/history/SiteAssets/SitePages/Na poleonic%20War/Nap11.gif](http://www.westpoint.edu/history/SiteAssets/SitePages/Na%20poleonic%20War/Nap11.gif)]

The Italian Campaigns



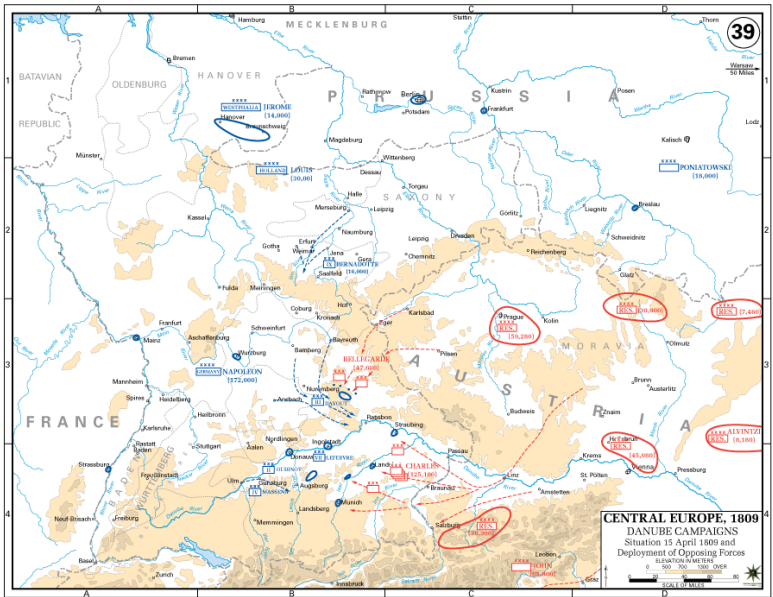
[<http://www.westpoint.edu/history/SiteAssets/SitePages/Napoleonic%20War/Nap01.gif>]

The Ulm Campaign



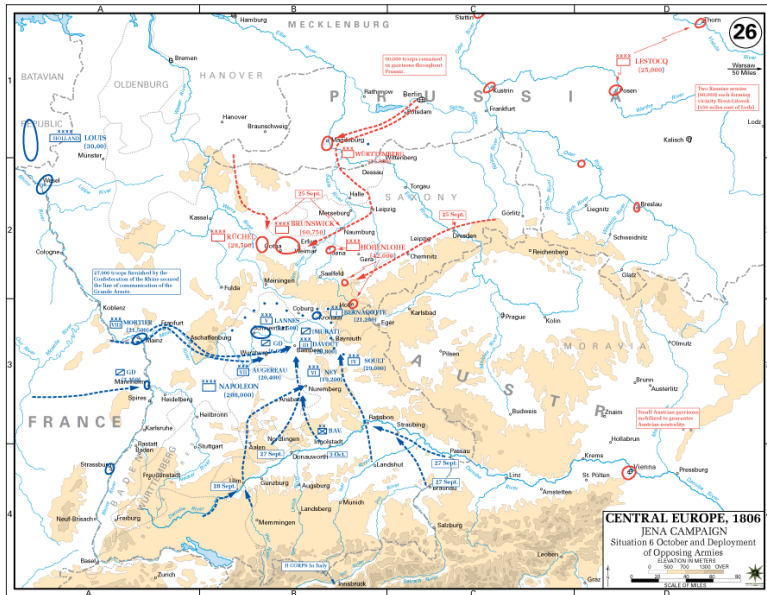
[<http://www.westpoint.edu/history/SiteAssets/SitePages/Napoleonic%20War/Nap15.gif>]

The Danube Campaign



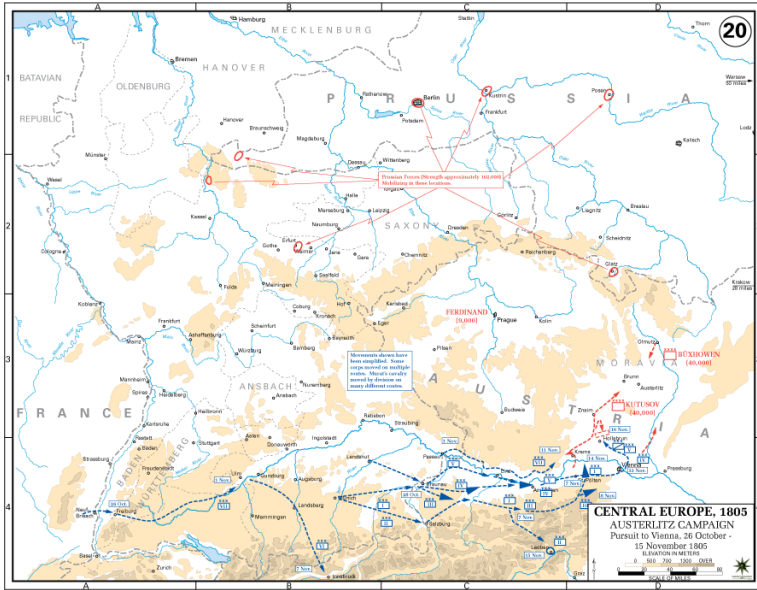
[<http://www.westpoint.edu/history/SiteAssets/SitePages/Napoleonic%20War/Nap39.gif>]

The Jena Campaign



[<http://www.westpoint.edu/history/SiteAssets/SitePages/Napoleonic%20War/Nap26.gif>]

The Austerlitz Campaign



[<http://www.westpoint.edu/history/SiteAssets/SitePages/Napoleonic%20War/Nap20.gif>]

8 And the fourth angel poured out his vial upon the sun;
and power was given unto him to scorch men with fire. 9
And men were scorched with great heat, and blasphemed
the name of God, which hath power over these plagues: and
they repented not to give him glory.

Again we find a similitude to the Fourth Trumpet:

Rev. 8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

As we have already seen, this blotting of the celestial bodies is again, apocalyptic language for the fall of Political Powers. Thus, we have here the Fall of the Holy Roman Empire, and the abdication of Francis II apocalyptically symbolized as the sun, the head of the world's Catholic Powers, to Napoleon after the famous Battle of Austerlitz.

[https://en.wikipedia.org/wiki/Francis II, Holy Roman Emperor](https://en.wikipedia.org/wiki/Francis_II,_Holy_Roman_Emperor)

[https://en.wikipedia.org/wiki/Battle of Austerlitz](https://en.wikipedia.org/wiki/Battle_of_Austerlitz)

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Here we have the target of the next vial of wrath being the seat of the beast, the Vatican and its Papacy. Aside from the well known disestablishment of the Roman Religion during the French Revolution which is an issue of history so obvious to any student of history,

[https://en.wikipedia.org/wiki/Dechristianization of France during the French Revolution](https://en.wikipedia.org/wiki/Dechristianization_of_France_during_the_French_Revolution)

after the Battle of Wagram 1809,

[https://en.wikipedia.org/wiki/Battle of Wagram](https://en.wikipedia.org/wiki/Battle_of_Wagram)

we read of the subsequent events pertinent to our prophecy: Ridpath, *Universal History*, Vol. 14, beginning on page 727,

“Archduke Charles and Count Radetsky, commander of the Austrian cavalry, saved what they could from the wreck and fell back with the remnant of their forces into Moravia. Napoleon was again completely master of the situation.

It now only remained for the humiliated Francis II to sue for peace, and to obtain it on the best terms he could. A conference was held between the victor and the vanquished at Schonbrunn, and there the conditions of a new peace were settled. Austria was obliged to cede to French Italy the Illyrian provinces about the head of the Adriatic. In the next place, that part of Austrian Poland which had fallen to Austria by the First Partition was taken away and divided between the Czar and the king of Saxony. The king of Bavaria received Salzburg, with the territories thereunto belonging. The Austrian Emperor was compelled to renounce his alliance with England, and to become a partner in that "Continental System" which Napoleon had projected as a counterpoise to the maritime dominion of Great Britain. Berthier was created Prince of Wagram. The recusant Pope Pius VII. was deposed and imprisoned. Having refused to accept from Bonaparte's hands the possession of the Vatican palace and the spiritual dominion of Christendom - these in lieu of **the temporal authority which he still claimed over the States of the Church** - he immured himself in the Quirinal, set his Swiss guards around, and claimed to be a prisoner. On the latter score Napoleon became willing to satisfy the Holy Father with a real imprisonment beyond the Alps. Accordingly the palace was surrounded by the French soldiers in the night, and Pius was taken forth

with as much gentleness as violence was capable of showing. He was conveyed as a prisoner to Grenoble and afterwards to Fontainebleau, where for awhile he was relieved of the cares of state. As a further punishment the Eternal City was reduced to the second rank in the Empire.”

And yet even after all this judgment and humiliation of the Roman Church it still refused to repent as its apologists are to this day still fervent in their defense of the antichrist exactly as the prophecy predicted.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Thus, we are now returning to the Turkish people as the Euphrates denoted in Rev. 9:14. Here we see denoted the drying up of the Turkish power in order to make way for the “Kings of the East”. Thus after the French Revolution we must consider the Ottoman Empire.

Just a couple decades after the French Revolution, the Ottoman Empire, in its Muslim identity began to greatly decline, with the Tanzimat period, which introduced strong Secular Reforms which were based on the French Secularization of the French Revolution.

<http://faith-matters.org/images/stories/fm-publications/the-tanzimat-final-web.pdf>

With the Young Turk Revolution in 1908 which emphasized a multi-party democracy, and secularism in general⁴⁹,

⁴⁹ https://en.wikipedia.org/wiki/Young_Turks

The Arab Revolt⁵⁰, and World War I, the Ottoman Empire would officially come to an end in 1922 with the Abolition of the Ottoman Sultanate.

However, during the Dissolution of the Ottoman Empire and the decades following the Chinese began their rise to power. With the Xinhai Revolution ending the Qing Dynasty in 1911, and its victory in the Second Sino-Japanese War which included WW2, China would come out of WW2 with the help of America in defeating the Japanese, as an independent state. Soon after WW2 Mao Zedong came to power with the ambition of turning China into a strong industrial Economy. Since then, the Chinese have arisen to the Second Largest Economy in the world behind the United States.

Now, these things regarding the Kings of the East have not all happened yet, so we do not know for sure how this prophecy will be fulfilled. Prophecy is for after the event occurs so that people will believe. It is not for people to rub their egos predicting the future. But this makes the most sense to me given the History of the 20th Century.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Thus, Shatan, the Papacy, and the Catholic Priesthood, primarily the Jesuits, would promote their doctrine of devils, 1 Tim. 4:1, with the rise of the Infinite Heliocentric Universe

⁵⁰ https://en.wikipedia.org/wiki/Arab_Revolt

model of Jesuit Lemaitre, the nihilistic, neo-modern, and neo-liberal theology of Jesuits Henri de Lubac, and Pierre Teilhard de Chardin, who also trained the modern founder of Liberation Theology Gustavo Gutiérrez, and the racial equality activism of Jesuits John LaFarge, Jr. and Theodore Hesburgh, all the foundations of modern nihilism, sexual degeneracy and atheism had been laid.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

And thus, the dominance of the Jesuit Order to this day, has been in the works to create a huge War in their control of the Governments of the World via the Masonic Order, Intelligence Agencies, the Knights of Malta and the Jesuit trained agents that dominate the offices of the Governments of the World.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail

out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Thus, after the great World War III is ended huge Political tumults will take place, the Roman Church will be further fractured, and the economies of the world will be in turmoil. This is the future we are waiting for and thus, the Vials of Wrath.

The Harlot, the Scarlet Beast and the Jesuit Papacy (Rev. 17-18)

In Rev. 17 we are introduced to The Whore and the Scarlet Beast.

17:1 Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come here, I will show you the judgment of the great harlot who sits on many waters, 2 with whom the kings of the earth committed acts of immorality, and those who dwell on the earth were made drunk with the wine of her immorality." 3 And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns.

As we have already seen from Rev. 13, the Beast with the Seven heads and the Ten horns is the Roman Empire.

4 The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality,

This verse denotes the beloved colors of the Papacy of purple and scarlet.



5 and on her forehead a name was written, a mystery,
 “BABYLON THE GREAT, THE MOTHER OF
 HARLOTS AND OF THE ABOMINATIONS OF THE
 EARTH.”6 And I saw the woman drunk with the blood of
 the saints, and with the blood of the witnesses of Jesus.
 When I saw her, I wondered greatly. 7 And the angel said
 to me, “Why do you wonder? I will tell you the mystery of
 the woman and of the beast that carries her, which has
 the seven heads and the ten horns.

As we already saw in the fifth seal and the two witnesses this is
 the Roman persecution of the true Church but the prophecy
 adds how the Papal Harlot guided the beast to conduct the
 persecution and took great pleasure in it.

8 “The beast that you saw was, and is not, and is about
 to come up out of the abyss and go to destruction.
 And those who dwell on the earth, whose name has not
 been written in the book of life from the foundation of the

world, will wonder when they see the beast, that he was and is not and will come. 9 Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, 10 and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while. 11 The beast which was and is not, is himself also an eighth and is one of the seven, and he goes to destruction.

Verse 8 refers to the reviving of the Roman Empire after Yeshua and then after its fall in 476 A.D. by the Earth Beast giving life to the Image of the Beast, the Holy Roman Empire in Rev. 13:15.

Verse 9 and 10 are seven kings. Nigel Lee states,

“Of these World-Empires (explained the Angel to John in that Apostle’s own own time), “five are fallen” namely the Ancient Egyptian, the Assyrian, the Neo-Babylonian, the Medo-Persian, and the Grecian. “And one is” namely the Imperial Roman (thus Matthew Poole and Albert Barnes). That World-Empire was still standing in the first century (A.D.) when John was writing these inspired words. It would finally perish with the deposition of the Emperor Romulus Augustulus by the Barbarian Invader Odoacer, in A.D. 476.

Noted John in his own day: “The other [or seventh World-Empire] has not yet come.” That would be the Papal-Romish Empire. Thus Joachim of Floris, Dante, the early Protestant Reformers, and many others. When it did come, it would mark the A.D. 606 ‘rebirth’ of ‘Babylonianism.’ Thus Osiander, Flaccius

Illyricus, Bale, Brightman, James the First, Joseph Mede, John Cotton, Holyoake, Cressener, Gerhard, Helwig, Jurieu, Alsted, Phillipot, Cotton Mather, Matthew Henry, Sir Isaac Newton, Bishop Thos. Newton, Backus, B.H. Carroll, and others.”

JP McCarter complains of the Preterist scheme,

“And the “kings” that are said to successively fall in Revelation chapter 17 should be interpreted as “kingdoms” as well, consistent with the use of a similar expression in Daniel to describe kingdoms. The interpretation of the “kings” in Revelation chapter 17 as merely individual Roman emperors up to the time of 70 A.D. does not even accord with history. Here is a list of men who could lay some claim to having been Roman “emperor” up to the time of 70 A.D.:

*Pompey the Great Imperator, c. 81 – 48 B. C.
 Sextus Pompey Imperatorial General, c. 45 – 35 B. C.
 Julius Caesar Imperator & Dictator, 61 – 44 B. C.
 Brutus Imperatorial General, c. 50 – 42 B. C.
 Cassius Imperatorial General, c. 50 – 42 B. C.
 Ahenobarbus Imperatorial General c. 42 – 32 B. C.
 Marcus Antonius Imperator and General, c. 61 – 30 B. C.
 Lepidus Imperator, c. 46 – 42 B. C.
 Augustus (Formerly Octavian) First Roman Emperor 27 B. C. – A. D. 14
 Agrippa Imperial General c. 31 – 12 B. C.
 Tiberius Emperor A. D. 14 – 37
 Drusus Son of Tiberius, Murdered A. D. 23
 Nero Claudius Drusus Brother of Tiberius
 Germanicus Nephew and Adopted Son of Tiberius*

Caligula Emperor A. D. 37 – 41
Claudius Emperor A. D. 41 – 54
Britannicus Son of Claudius
Nero Emperor 54 – 68
Clodius Macer Rebel against Galba A. D. 68
Galba Emperor A. D. 68 – 69
Otho Emperor A. D. 69
Vitellius Emperor A. D. 69
Vespasian Emperor A. D. 69 – 79

Even if the term “kings” in Revelation chapter 17 referred to individual monarchs, it would be a most unlikely proposition to say that in the Roman Empire five kings had fallen before Nero, and only 1 or 2 fell up to and including the time of 70 A.D. No matter how you slice the above list of men, it just does not fit with what is said in Revelation chapter 17. It is far more consistent with the nature of Daniel and Revelation to identify these kings as the 7 beastly kingdoms: Egypt, Sodom, Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome up to the time of the Protestant Reformation (the 7Th. Beastly manifestation), and Post-Reformation Papal Rome (the Whore and Mother of Harlots riding the Beast).”⁵¹

Verse 10 tells us he must “remain a little while” referring to the remainder of the 1260 days.

12 The ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for one hour. 13 These have one purpose, and they give their power and authority to the beast. 14 These will wage war against the Lamb, and the

⁵¹ <http://www.puritans.net/fullpreterism.htm>

**Lamb will overcome them, because He is Lord of lords
and King of kings, and those who are with Him are
the called and chosen and faithful.”**

Thus, as we have already seen, the ten horns are the ten divisions of Europe and the British Isles after the fall of Rome and then with Papal Rome, they would become Roman Catholic and submit to the Papacy and the Holy Roman Empire. Yet, these ten horns would be rebuked and reformed, overcome by the Lamb during the Protestant Reformation.

15 And he said to me, “The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues. 16 And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire. 17 For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled. 18 The woman whom you saw is the great city, which reigns over the kings of the earth.”

Vs. 15 tells us the whore, literally, sits upon “peoples and multitudes and nations and tongues”. Thus, the Catholic Church was well known for its ethnic cosmopolitanism.⁵²

Vs. 16-17 and the next Chapter tell us the remnants of the Roman Empire will rise up and destroy the Jesuit Papacy. The French already revolted and now England has continued its rejection of the European Union with Brexit.

⁵² Madison Grant, *The Passing of the Great Race*, 85-86

Revelation 18:1 After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory. 2 And he cried out with a mighty voice, saying, “Fallen, fallen is Babylon the great! She has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird.3 For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality.” 4 I heard another voice from heaven, saying, “Come out of her, my people, so that you will not participate in her sins and receive of her plagues; 5 for her sins have piled up as high as heaven, and God has remembered her iniquities. 6 Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her. 7 To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, ‘I sit as a queen and I am not a widow, and will never see mourning.’ 8 For this reason in one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is strong. 9 “And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning, 10 standing at a distance because of the fear of her torment, saying, ‘Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.’ 11 “And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more— 12 cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and

every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble, 13 and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves and human lives. 14 The fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and men will no longer find them. 15 The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, 16 saying, 'Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; 17 for in one hour such great wealth has been laid waste!' And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance, 18 and were crying out as they saw the smoke of her burning, saying, 'What city is like the great city?' 19 And they threw dust on their heads and were crying out, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!' 20 Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her."

21 Then a strong angel took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon, the great city, be thrown down with violence, and will not be found any longer. 22 And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; 23 and the light of a lamp will not shine in you any longer; and the voice of the

bridegroom and bride will not be heard in you any longer;
for your merchants were the great men of the earth,
because all the nations were deceived by your
sorcery. 24 And in her was found the blood of prophets and
of saints and of all who have been slain on the earth.”

The great city of course is the Roman Catholic Church.

1. Rev. 11:3 tells us the Two Witnesses will prophecy for the 1260 days which has been proven to be the span of 70 A.D. to 1330 A.D. Rev. 11:7 tells us *“When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them”*. Thus, Wycliffe and Huss would fail though the seeds of the Reformation planted. Thus, the true Church would be killed during the 5th Lateran Council. Rev. 11:8 tells us the slain two witnesses will die in the great city and *“their dead bodies will lie in the street of the **great city** which “mystically is called Sodom and Egypt, where also their Lord was crucified.”* This must be taken mystically, meaning, where our Lord was mystically crucified and betrayed, namely, the Roman Religion and its abomination of the Mass. Verses 9-11 tell us *“ 9 Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. 10 And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them.”* Thus, in October 1517, the Protestant Reformation came back to life with the 95 Thesis 3 and half days, thus 3 and a half literal years after its death during the Fifth Lateran Council.

A Jewish run Jerusalem did not exist during this span of time.

2. We read in Rev. 17:18 that the whore “*The woman whom you saw is the great city, which reigns over the kings of the earth.*” We know she is riding the Roman beast as already demonstrated. This cannot be said of the Jews.
3. Rev. 17:9-10 tells us the seven mountains are seven kings, not literal mountains. The five that have fallen are the pre-Roman Pagan empires. The one that is, is Pagan-Imperial Rome and the one that shall be is the Holy Roman Empire. As already proven.
4. Rev. 18:16 The Great city is clothed in purple and scarlet, the colors of Roman Catholicism not Jewish Jerusalem.
5. Rev. 18:4 tells us many believers are in the whore’s communion. This is not true of either a past or present Jewish run Jerusalem or any kind of International Jewish Banking System.

Rev. 18:24 tells us “in her was found the blood of prophets and of saints and of all who have been slain on the earth.” John Dowling’s classic *History of Romanism* is a catalog of such events as is our famous Foxe’s *Book of Martyrs* as we have already established.

I want to conclude with Revelation 18:4 *I heard another voice from heaven, saying, “Come out of her, my people, so that you will not participate in her sins and receive of her plagues*

As I showed in my book *Index and Miscellaneous Articles of Protestant Messianic Eschatology*, “The Little Horn of Dan. 7 and the Three Annexed Kingdoms”, our Reformers did not fully come out of the Scarlet Beast ridden by the Harlot. I say to you reader come out of the Harlot! Come out of Trinitarianism. Come out of the Hypostatic Union. Come out of the Soul

doctrine and The Floaty Place. Come out of Asceticism and Angelic Celibacy. Come out of Sabbath desecration. Come out of eating abominations. Come out of her my people!

The Lamb's Buffet of Blood, the War of Armageddon, Before the Postmillennial Victory of the Gospel (Rev. 19)

Rev. 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia And her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

The twenty four elders are representations of the elect. Thus, as we see the significance of the kingly crown given to those made kings and priests, the seats they held in the throne, and the white raiment, being the righteousness of the saints.

Revelation 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

*Revelation 5:10 And hast made us unto our God kings and priests:
and we shall reign on the earth.*

*Revelation 19:8 And to her was granted that she should be arrayed
in fine linen, clean and white: for the fine linen is the righteousness
of saints.*

But what of the four beasts? Rev. 4 states:

*6 And before the throne there was a sea of glass like unto crystal:
and in the midst of the throne, and round about the throne, were
four beasts full of eyes before and behind. 7 And the first beast was
like a lion, and the second beast like a calf, and the third beast had
a face as a man, and the fourth beast was like a flying eagle. 8 And
the four beasts had each of them six wings about him; and they were
full of eyes within: and they rest not day and night, saying, Holy,
holy, holy, Lord God Almighty, which was, and is, and is to come.*

Ezekiel has some similar depictions in Ezek. 1:5-11, but the descriptions are not the same, primarily the number of wings is different and he even makes very plain that the four creatures in his vision were Cherubim not Seraphim.

*Ezek. 10:20 This is the living creature that I saw under the God of
Israel by the river of Chebar; and I knew that they were
the **cherubims**. 21 Every one had four faces apiece, and every one
four wings; and the likeness of the hands of a man was under their
wings.*

Isaiah's prophecy makes it even clearer that these four creatures in Rev. 19 and Rev. 4 are Seraphim.

*Isa. 6: 1 In the year that king Uzziah died I saw also
the Lord sitting upon a throne, high and lifted up, and his train*

filled the temple. ²Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

Thus, they are not cherubim but seraphim. A different order of the angelic beings. (Though by “different order” I do not mean this absolutely.)

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Thus, the preparation of the Postmillennial Victory of Yeshua is denoted here and marriage of the lamb and his bride has not yet happened. The Supper evidently precedes the wedding as the marriage does not happen until 21:1-2, 9-10.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. 11 And I saw heaven opened, and behold a white horse; and he that

sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

This is the master Yeshua continuing to destroy his enemies pursuant to 1 Cor. 15:25-28 as he has been doing for centuries. Thus, this is not the second coming but denoting the preparation period before the great Postmillineal victory of the gospel.

1 Cor. 15: 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 6 And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords.

This makes the point even further that his war against his enemies during this time is with the words of Scripture not his second coming final victory. For we read that the sword coming out of his mouth is the Scripture:

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Thus, the True congregation will gain the victory over the political powers of the Jesuit Papacy, namely the European Union and the Roman Catholic statesmen of the world that are ambassadors for the Papacy's will.

The Binding of Satan, the Millennium, the New Heavens, the New Earth and the Second Coming (Rev. 20)

**Revelation 20: 1 And I saw an angel come down from
heaven, having the key of the bottomless pit and a great
chain in his hand. 2 And he laid hold on the dragon, that
old serpent, which is the Devil, and Satan, and bound him
a thousand years,**

As we already saw in our treatment of Revelation 12, at the death and resurrection of the master Yeshua, Satan and his powers received a great defeat. Yet, here we see that Satan is bound a thousand years, denoting the absolute defeat and restriction of his powers in the Earth. Thus, we must reject the Ammilineal position that Satan was bound in the first century.

**3 And cast him into the bottomless pit, and shut him up,
and set a seal upon him, that he should deceive the nations
no more, till the thousand years should be fulfilled: and
after that he must be loosed a little season**

Thus, begins the Golden Age of Postmillennial eschatology, the New Heavens and the New Earth. This age may last a literal thousand years but knowing how symbolic the book of revelation is we can be satisfied simply maintaining a long period of time.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Here we see those brought to faith at the commencement of the Millennium, the New Heavens and New Earth and the ascendancy of the Church at this time. The true congregation will dominate the Millennium or the New Heavens and New Earth.

Mic. 4: 1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

This does not indicate however, that no one dies in the Millennium.

Isa. 65: 17 For, behold, I create new heavens and a new earth: and

the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

There is a blessing of long life promised but not immortality.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The rest of the dead are the non-elect who never live spiritually. The first resurrection refers to salvation not two literal resurrections.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Rom. 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

*Eph. 2: 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ
Jesus:*

1 John 3: 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

The scriptures are very clear that there is only one literal Resurrection for the righteous and the wicked on the last day.

*“Mat. 13: 24 Yeshua presented another parable to them, saying, ‘The kingdom of heaven may be compared to a man who sowed good seed in his field. 25 But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away. 26 But when the wheat sprouted and bore grain, then the tares became evident also. 27 The slaves of the landowner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ 28 And he said to them, ‘An enemy has done this!’ The slaves *said to him, ‘Do you want us, then, to go and gather them up?’ 29 But he said, ‘No; for while you are gathering up the tares, you may uproot the wheat with them. 30 Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, ‘First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.’”*

Mat. 25: 31 “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left..34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world...41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels...46 These will go away into eternal punishment, but the righteous into eternal life.”

Acts 17: 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

John 5:28 Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,²⁹ and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment. (Both resurrected in the same hour)

John 6: 39 This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. ⁴⁰ For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

John 11: 24 Martha said to Him, "I know that he will rise again in the resurrection on the last day."

Acts 24: 15 having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.

Paul's doctrine agrees perfectly with Yeshua's:

Rom 2: 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶ who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

2 Thess. 1:6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Yeshua will be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed—for our testimony to you was believed.”

Thus, the rest of the dead, or the non-elect shall be subdued during this period.

7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Thus, there shall be a final rebellion before the second coming of Yeshua. The reference to Gog and Magog, Ezekiel 38-39, are referring to a Mongolian and Eastern European people. Gog was a literal chief of Meshech and Tubal according to Ezek. 38. So the reference is probably simply to a Chief and his army.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Here we have the second coming of the master Yeshua. Nigel Lee states,

“First. This is the order of the seven last events.

(1) The raising of the bodies of the dead-in-Christ and their meeting the Lord in the air – First Thessalonians 4:14-16.

(2) The simultaneous raising of the bodies of the dead-in-Satan and their remaining here on Earth, while surrounding the camp of the saints – Revelation 20:5 & 20:8 cf. Matthew 24:37-41.

(3) The immortalizing in a moment of the living saints, and their meeting the Lord in the air; thus vacating the camp of the saints here on Earth – First Corinthians 15:51-54 cf. First Thessalonians 4:15-17 & Revelation 20:5-9. That will then immediately be followed by the remaining events. Viz.:

(4) The changing momentarily of the physically-undead and then-premortal wicked, who will then remain on the Earth – First Corinthians 15:51f & Revelation 20.8f.

(5) The final judgment here on Earth, involving the punishment of all the wicked in (2) and (4) above – Revelation 20:9-14.

(6) the thrusting of the condemned wicked from off of the Earth and into the hellish Lake of Fire and Brimstone for ever – Revelation 20:15. And [I will qualify this shortly. - SI]

(7) the descent of the Christians through the air, together with Heaven, down onto the then-renewed Earth for ever – Revelation 21:1f,10f,24-26 & 22:1-5.”

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead,

small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Here we have a depiction of the last judgment on the last day as has already been demonstrated. One thing does need to be pointed out about death and hell and the lake of fire, namely, the beast, the false prophet, death and hell(the grave literally) are not literal singular persons and Rev. 21:8 says that the lake of fire is not a literal fire but the second death, the ultimate and final extermination of the wicked. This chapter does nothing for the Catholic doctrine of Hell.

The New Jerusalem, the Church in its Fully Blossomed, Victorious and Postmillennial State; (Rev. 21)

21:1 Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea.² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ⁴ ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.” ⁵ He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.” ⁶ He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. ⁷ Those who are victorious will inherit all this, and I will be their God and they will be my children. ⁸ But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death.”

The writer of Hebrews tells us exactly what the New Jerusalem is. It is the New Covenant Church.

*Heb. 12: 22 But you have come to Mount Zion, to the city of the living God, **the heavenly Jerusalem**. You have come to thousands upon thousands of angels in joyful assembly, 23 to the church of the firstborn, whose names are written in heaven. You have come to God, the Judge of all, to the spirits of the righteous made perfect, 24 to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.*

9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.” 10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. 11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. 12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. 13 There were three gates on the east, three on the north, three on the south and three on the west. 14 The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. 15 The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls. 16 The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia[c] in length, and as wide and high as it is long. 17 The angel measured the wall using human measurement, and it was 144 cubits thick. 18 The wall was made of jasper, and the city of pure gold, as pure as glass. 19 The foundations of the city walls were decorated with every kind of precious stone. The first

foundation was jasper, the second sapphire, the third agate, the fourth emerald, 20 the fifth onyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth turquoise, the eleventh jacinth, and the twelfth amethyst. 21 The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of gold, as pure as transparent glass. 22 I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. 23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. 24 The nations will walk by its light, and the kings of the earth will bring their splendor into it. 25 On no day will its gates ever be shut, for there will be no night there. 26 The glory and honor of the nations will be brought into it. 27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Notice how Yeshua is called the city's temple. This is not a literal city or building. It is a symbol for literal historical realities, namely the progressive victory of the New Covenant Church, and the second coming of the Master Yeshua to the Flat Earth to be with his people. Notice also the mention of nations being in the Final state. Nationalism again is not a result of sin healed by the gospel. It is a natural state of things as decreed by the creator.

This is our great hope. This is what we are living for men. Let us live in light of it.

Paradise and Immortality Regained, the Tree of Life and the Final Warning (Rev. 22)

The second coming has happened. The wicked have been destroyed. All has been restored and a final warning is given.

22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Here man is re-introduced to the ancient tree of life from which he was barred after his first transgression. Gen. 3. Paradise covenanted in works was lost but Paradise covenanted in grace through the Messiah Yeshua is regained. Man now has access to immortality. And let us see again, we have nations in the Final State.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

The curse began when man broke the command of Elohim in the Garden and plunged our world into death.

Gen. 2: 16 The Lord God commanded the man: "You may freely eat from every tree of the garden, 17 but you are not to eat from the tree of the knowledge of good and evil, because you will certainly die during the day that you eat from it."

Genesis 3:17 He told the man, "Because you have listened to what your wife said, and have eaten from the tree about which I commanded you, 'You are not to eat from it,' cursed is the ground because of you. You'll eat from it through pain-filled labor for the rest of your life."

Rom. 5: 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Gal. 3: 10 Certainly all who depend on the actions of the Law are under a curse. For it is written, "A curse on everyone who does not obey everything that is written in the Book of the Law!" 11 Now it is obvious that no one is justified in the sight of God by the Law, because "The righteous will live by faith." 12 But the Law has nothing to do with faith. Instead, "The person who keeps the commandments will have life in them." 13 The Messiah redeemed us from the curse of the Law by becoming a curse for us. For it is written, "A curse on everyone who is hung on a tree!"

Thus, we have the final fulfillment and completion of the work of messiah in the final state.

4 And they shall see his face; and his name shall be in their foreheads.

Here again we have language akin to the mark of the beast which itself derived from the marks of God's law as described

by Moses, that keeping the Passover is a mark on the hand and on the forehead:

Exo. 13: 9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Again, this is not literal light. As we read from. Rev. 21, the Lamb is the Temple and the Light of the New Jerusalem:

Rev. 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

John 1: 4 In him was life; and the life was the light of men...9 That was the true Light, which lighteth every man that cometh into the world.

This is the light of intellectual illumination and truth.

John 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to

shew unto his servants the things which must shortly be done.

Here we see a sense of urgency in conclusion to verify that the events described therein were about to begin. Not that the entire book would be fulfilled by 70 A.D., but that the progression taught therein would soon begin.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Here we see the foil to the Partial-Preterist scheme which completely depends on the language of urgency in the beginning of this book but here we have the same language and they admit this will not happen for thousands of years. This is why the Full Preterist Don Preston is more consistent, though still wrong, to place the second coming at 70 A.D.

The master Yeshua tells us he is coming quickly, not to denote his coming in 70 A.D. but the urgency needed when Shatan is released and gathers an army around the camp of the Saints in Rev. 20:9, when as in the days of Noah the flood began suddenly on the people which is said in Matthew 24 to be akin to the Second Coming:

Matth. 24: 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noah were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

The master Yeshua comes as a thief (Rev. 16:15, 1 Thess. 5:2), and just as in the days of Noah Yeshua shall take away, not the righteous, as the erroneous Pre-Millennial system requires, but took away the wicked as is precisely described in Rev. 20.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

This is not a justification for evil but a decree that this will happen at the second coming of the master Yeshua. It is a prophecy not a license to sin.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Let it be known that my Theology of the Doctrines of Grace do not discount the necessity of works. Calvinism does not teach that works are not necessary for salvation. It teaches works are not necessary for *justification*. Our legal and forensic status before Elohim is not earned by our works, but by the work of the Master Yeshua, his perfect life, death and

resurrection imputed unto the elect is their only legal and forensic standing before Elohim. But true justification necessarily produces a changed life and good works, which is our sanctification.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Master Yeshua. 21 The grace of our Master Yeshua Messiah be with you all. Amen.

So be it.

Finis